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REPORT

OF A

SECOND TOUR

IN

SEARCH OF SANSKRIT MANUSCRIPTS

RAJPUTANA AND CENTRAL INDIA

IN

1904-5 AND 1905-6.

BY

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Professor of Sanskrit, Elphinstone College.

No. 72 of 1906-07.

Elphinstone College, Bombay,
20th February 1907.

To

THE DIRECTOR OF PUBLIC INSTRUCTION,

Poona.

SIR,

I have the honour to submit the following report of the tours I made through Central India and Rajputana in the beginning of 1905 and that of 1906 in accordance with the Resolutions of Government, Nos. 2321 and 660 in the Educational Department, dated the 14th December 1904 and 12th April 1905, respectively.

2. A copy of the first resolution reached me during the Christmas holidays of 1904, but it was February before I could be relieved of my duties at College. So I started on my tour in February soon after I was relieved.

3. The place I was most anxious to visit first for several reasons was Jaisalmer. It lies in the midst of a sandy desert, ninety miles from the nearest railway station, a journey usually done on camel back. Dr. Bühler, who had visited the place in January 1874, had remarked about "the tedious journey and the not less tedious stay in this country of sand, bad water, and guinea-worms," and the Resident of the Western Rajputana States, too, whom I had seen in January 1904, had spoken to me of the very tedious and troublesome nature of the journey. Dr. Bühler, I was told, did not stay much over a week there.* The principal Jaina bhandar (library attached to a Jaina temple) at the place was one far-famed for its manuscripts. The promise given by the persons in charge of it to open it for my inspection of the manuscripts should, it was advisable, be availed of at the earliest opportunity, for fear they might change their mind. And unfortunately the detailed account of his tour through Rajputana, which Dr. Bühler had intended giving to the world during 1880-81, seemed to have been lost altogether, not having been published up to the time of his death in 1898. "I have prepared," he wrote in his report of 8th June 1880, "a detailed report on my tour in Rajputānā during the winter of 1873-74, together with notices of the more important books which I bought then," and he added that he trusted he would be able to print it during that year. But the list in tabular form of the manuscripts purchased and the copies made during 1873-74, published along with Dr. Kielhorn's Report for 1880-81, is

* His letter to the Editor, *Indian Antiquary*, about the famous bhandar there, when he and Dr. Jacobi had already worked therein for six days, is dated 29th January 1874, from Jaisalmer (Vol. III, pp. 89-90). His letter presented by Weber to the Berlin Academy is dated 14th February from Bikanir (*Indian Antiquary*, IV, p. 81). The tedious journey from Jaisalmer to Bikanir must have taken some days, and he might have been in Bikanir for a few days before he wrote the latter letter.

all that has appeared of the detailed report that was thus stated to have been actually prepared. For these reasons a visit to Jaisalmer and an examination of the manuscripts in the chief bhandar there I regarded as the most difficult, urgent and important part of the work I had been deputed to do. That being done, the rest, I felt, would be attended with comparatively much less difficulty.

4. But, as stated in paragraph 11 of the report of my preliminary tour, dated 9th April 1904, the Resident, Western Rajputana States, had asked me to give him a fortnight's previous intimation to allow of proper transport arrangements being made for me.* I could give the intimation only when I was free to start on my tour and did so. The interval between the date of the intimation and that of starting for Jaisalmer I utilised in visiting Indore and Ujjain. The latter place was just then free from plague. It had been affected with plague both at the beginning and at the end of my preliminary tour. And when once a place has had the plague, especially one like Ujjain, there is no knowing when it would be visited by the epidemic again. So the earliest possible opportunity of visiting it had to be taken, and there was also some little work left to be done at Indore.

5. Between the date of my getting the first Government resolution and the date of my being relieved of my duties at College I looked about for an assistant or assistants, whom I was allowed to engage. As stated in my letter, No. 31 of 12th July 1904, I had hopes of being able to engage Shastri Ramchandra Dinanath†, whose knowledge of Jaina literature is so extensive and who has had such a long experience of manuscripts work with Drs. Bühler, Kielhorn, Peterson and Bhandarkar. But on account of a domestic difficulty he had to decline, and I could not get any other Shastri from this part of the country to accompany me. At last I was told of a Pandit in Rajputana who was once keeper of a state collection of manuscripts and had made a catalogue of it as well. From his certificates and from his having done practical work in connection with manuscripts I thought he would do very well and so I engaged him. I afterwards discovered that he shared to the full the carelessness and want of accuracy in respect of such work as he had to do, so frequently complained of by scholars engaged in the work of the search for Sanskrit Mss. In addition to that, however, he was not very sound in his Sanskrit spelling though he had studied Sanskrit grammar. He had also the general characteristic of Pandits from his part of the country of being unable to distinguish between the palatal, lingual and dental sibilants. But such as he was, I had to make the best use I could of him.

6. Having thus engaged him just when I was about to start I could not act on the suggestion of Dr. Kielhorn, referred to in paragraph 3 of my previous report,‡ and send him on before me to do

* This long notice even, by-the-by, I found to my annoyance and discomfort to have been insufficient on my return journey. The transport arrangements on that occasion were far from satisfactory.

† The Shastri, I learnt the other day, died three or four months ago (29th June 1907).

‡ In paragraphs 3 and 5 of that report "Dr. Bühler" is a mistake for "Dr. Kielhorn."

preliminary work. I set him to do that sort of preliminary work after I finished my first tour towards the end of April 1905.

7. At Indore I examined four new collections, to which I could not get access on the former occasion. Of only one there was the usual worthless list and the collection consisted mostly of printed books. One was not well looked after and was very poor. A third one was small but good, and the fourth was an important one.

8. Some of the more important manuscripts I came across were those of—

Vilomasamhitā (Vāj.).

Sāmavidhānabhāṣya by Sāyaṇa.

Rishabhagāna.

Prātisākhya-dīpikā (rules relating to *svara* and *saṃskāra* in the Veda) by Sadāśiva Agnihotrin. In a Ms. found in another collection the authorship was attributed to a son of this author.

Kātyāyana-śrauta-sūtra-bhāṣya by Kāśinātha Dīkshita.

Kātyāyana-sūtra-paddhati by Miśra Vaidyanātha.

Apatnīkādhāna by Govinda Dīkshita.

Āhitāgner Dāhanirṇaya by Bhaṭṭa Rāma.

Ratnagumpha—Agnihotra-prāyaścittas.

Yajñadiipikā-vivarna by Bhāskara.

Varṇaratna-dīpikāśikṣhā by Amareśa.

S'eāddha-chhāgabhāṣya. There is a commentary on Kātyāyana's Śūāna-sūtra by Yājñika Chakrachūdāmaṇi Chhāga.

Yajurvedhāna (Mādhy.).

Sūktānukramaṇikā by Jagannātha.

Agnihotra-prayoga-rakṣhāmaṇi by Rāmachandra Dīkshita; son of Bharadvāja Ananta Somayājīn.

Vājapeyapaddhati by Rāmakṛṣṇa *alias* Nānābhāi, son of Dāmodara Tripathin.

Yajña-tantra-sudhānidhi—Udgātri-prakaraṇa.

Āśvalāyana-śrautasūtravṛitti by Devatrāta.

Durūhasikṣhā by Appaya Dīkshita.

Khādīragṛīhyasūtra with Rudraskandāchārya's commentary.

Taṇḍālakṣhaṇasūtra (Sāmav.).

Kalpānupadasūtra (do.)

Pañchavidhasūtra.

Drāhyāyana-śrauta-sūtrīya Audgātrasomasūtra.

Commentary on the Vedāṅga Jyotiṣha by Śeṣha.

Tiisthalīsetu—Gayāprakaraṇa by Rāmabhaṭṭa Ākūta.

Lalitāstavaratna by S'aṃkarāchāryasvāmin.

Rāmāyaṇasārasaṃgraha by Śrīnivāsāchārya.

Chaturvarga-chintâmaṇi—Pariśeṣha-khaṇḍa—Ishtâpûrtadharmanirûpaṇa and Sarvadevatâpratishṭhâ-karmapaddhati (Pratishṭhâ—Hemâdri).

Parvanirṇaya by Gaṇapati Râvala.

Pratishṭhollâsa by Śivaprasâda.

Kâlamâdhavakârikâ-vyâkhyâna by Vaijanâtha-bhaṭṭa-sûri.

Prâyaścittendusekhara by Kâśinâtha.

Smṛiti-darpaṇa by Sarasvatî-tîrtha. Date of Ms. S'aka 1444 (Chitrabhânu).

Dattakakrama-Saṃgraha by S'rîkrishṇa Tarkâlamkâra-bhaṭṭâchârya. Śuddhipadapûrvaka-chandrikâ (Śuddhi-chandrikâ) by Vinâyaka (alias Nanda Paṇḍita), son of Dharmâdhikârika Râmapaṇḍita.

Dharmasâstra-sudhânidhi—Śrâddha-chandrikâ by Divâkarabhaṭṭa.

Samnyâsa-paddhati by Viśveśvara Sarasvatî.

Hiranyakes'iya Âgnimukha.

Hiranyakes'iya-Smârta-prayogaratna by Vaiśampâyaṇa Mahes'abhaṭṭa.

Parâsarasmṛiti-vivṛiti, Vidvanmanoharâ.

Smṛityarthasâra copied in Samvat 1454.

Nâma-bandha-sâtaka by Bhavadêva paṇḍita. Laudatory stanzas in which the names of Ujâyas, Yugas, etc., are interwoven.

Śivacharita by Haradatta.

Gâthâsaptasatî with a commentary by Kulabâladeva.

Champûkâvya by Samarapuṅgava.

Mahâbhâshya-pradîpa-prakâśa by Nîlakaṇṭha Dîkshita, son of Nârâyaṇa Dîkshita and grandson of Achchâ Dîkshita, brother of Appaya Dîkshita.

Paribhâshendusekharatîkâ Sarvamaṅgalâ.

Kâvyaprakâśatîkâ—Kâvya-dîpikâ.

Do. by Sâmbasîva, son of Sûryanârâyaṇa Adhvarîndra and grandson of Dharma Dîkshita.

A commentary on Tattva-samâsa.

Mîmâṃsâ-kutûhala by Kamalâkara.

Copy of S'lokavârtika written in S'aka 1456 (Jaya.)

Nyâyasudhâ copied in Sam. 1683.

Nârâyaṇopanishadbhâshya by Sâyaṇa.

A few Vallabha tracts.

Śivabhaktirasâyaṇa by Kâśinâtha.

Śivasûtra-vârtika by Varadarâja, who seems to have been called Kṛishṇadâsa also.*

* Mayâ Varadarâjêna sâyâ (?) mohâpahâarakam S'rîkshemendrarâjanirṇitam (ta?) vyâkhyânâdhvânusârîṇâ kritinâ Kṛishṇadâsena vyañjitam kṛipayâñjasâ.

Brahmasûtrârthasamgraha by S'athâri, probably the same as the teacher of Śivakopamuni, the author of Vedânta-sudhâ-rahasya (Hall's Contribution, p. 96).

S'ivasiddhântasâekhara by Kâśînâtha.

Copy of Saptapadârthîkâ, Mitabhâshipî, written in S'aka 1500.

Anumânamanisâra.

Upamâna-samgraha by Pragalbha.

Sâbda-bodha-prakâśikâ by Râmakîśora.

Bṛihattarkaparakâśa—S'abdaparichchheda.

Anumiti-nirûpaṇa with a commentary, both by Râmanârâyaṇa.

(S'aivâgame S'iva-Shaṇmukhasamvâde) Ugraratha-S'ântikalpa-prayoga.

9. When I visited Ujjain in 1905 the *upanayana* (sacred-thread ceremony) and marriage seasons were in full swing. On that account there were a few collections I was not able to see then. So I paid a very short visit to the place again the next year. During the two visits I examined about fourteen collections. There were rough lists of four or five of them only. About six or seven of them seemed to be properly looked after by the owners. One contained some very old manuscripts but was in perfect disorder, the leaves of hardly a single manuscript being all together. The owner, a very old man, was for that very reason not very willing at first, from a sense of shame, to show me the manuscripts. Another collection had been at the mercy of rats and white ants. Of one bhandar in a Jaina *upâśraya* (a halting-place for Jaina itinerant priests) I was able only to see the list as the key was not forthcoming. But the manuscripts, to judge from the list, were very ordinary ones. Of another collection, which was famed to be a very rich one, a list was shown to me, and I noted down a number of manuscripts for examination. But only a very few of them were slyly brought to me at my lodgings. He who brought them has, I was told, been secretly selling most of the manuscripts, and a very small remnant, it is believed, of the original large collection has been left behind. Two of the collections examined contained some very old manuscripts.

10. During the course of my first visit I was told that lists of some of the collections at Ujjain had been made by order of the Gwalior Darbar the previous year, and, it was believed, they were meant for me. I tried through the Resident to get them before my second visit, but I got them only after my return to Bombay at the end of my second tour. Along with them were also received lists from Mandsaur and several other places of less note. Those from Ujjain are only two or three in number and none of them would have been of much use even if I had received them earlier.

11. The following works may be mentioned as being some of the more noteworthy :—

Herambopanishad.

Pañchîkaraṇopanishad.

Shadāṅgavyākhyâ by Bhavadeva.

Commentary on Maṇḍalabrâhmaṇa by Sâyaṇa.

Ashtâdhyâyîbrâhmaṇa-bhâshya by Sâyaṇa.

Many works of sacrificial literature.

Sarvânukramaṇikâparibhâshodâharaṇa.

Âpastambasûtra-vṛitti by Viṣṇubhaṭṭa. In the colophon Chauṇ-
ḍapa is mentioned as the author.

Commentary, by Vinâyakabhaṭṭa Upâdhyâya, on Śaṅkara's Samksh-
epasâra (relating to vedochchâraṇa).

Châaturjñâna.

Commentary on Baudh.-Kalpasûtra by Sâyaṇa (I. O.* p. 51a). In
the introductory verses the Ms. I saw reads त्रयीमंत्रमयीकल्प and
षिक्तः in place of त्रयीजगत्रयीकल्प and-षिक्त of the I. O. Ms.

Âsvalâyana-Grihyasûtra-bhâshya by Devasvâmin Siddhânta (tin?).

Baudh.-Svargadvâreshṭi-prayoga by Dhunḍhirâja.

Baudh.-Kapâlakârîkâbhâvadîpikâ by Nârâyana Jyotisha.

Sâdasyatattvadîpa by Vâsudeva Divedin, son of Śrîpati.

Agnihôtrakarmamâmâṃsa.

Agnishtomopodghâta by Draviḍa Râmachandra.

Baudh.-Bṛihaspatisavakârîkâ by Govinda.

Kuṇḍamâlâ by Jagadîśa.

Commentaries on Mûlyâdhyâya by Bâlakrishṇa, son of Viṭṭhala,
and by Dîkshita Kâmadeva.

Commentaries on Âs'v.-Śrautasûtra by Devatrâta and Siddhântin.

Baudh.-Chayanasûtra-vyākhyâ (Mahâgnisarvasva) by Vâsudeva
Dîkshita.

Baudh.-Śulvasûtra-dîpikâ by Dvârakânâtha Yajvan.

Baudh.-Śrautasarvasva (inc.) by Ś'eshâ Nârâyana.

Taitt.-Svarasiddhânta-chandrikâ by Śrînivâsa.

Sâmasûtra-vṛitti (inc.).

Baudh.-Śrautasûtra.

Bhâradvâjasûtraparibhâshâ.

(Rigvedîya) Pauṇḍarîka-hautra-prayoga.

Hautrâlôka by Ś'ivarâma.

Âsvalâyanasûtiânusârî Prayoga by Viṣṇugûḍhasvâmin.

Daśarâtra-prayoga by Viṣṇugûḍhasvâmin.

Pâraskara-grihyasûtra-vivarana by Râmakrishṇa.

Commentary on Paraśurâma-kalpasûtra by Râmes'vara.

Laghukârikâ by Vishṇuśarman.

Agnimukha (Satyâśbâdhî and Âpast.).

Bhâradvâja or Parīśeṣha-sûtra.

Pratijñâsûtra-bhâṣhya, Jyotsnâ.

(Yajuḥ-) Sâmpradâyika Châturmâsya-prayoga.

Snânasûtra-bhâṣhya by Yâjñika Chakrachûḍâmaṇi Chhâga.

Kâtyâyana-Śrautasûtra-bhâṣhya and (Yâj.) Śrâddhadîpikâ by Kâśîdikṣhita.

Hautraprayoga by Nârâyaṇa *alias* Vyânkaṭeṣa.

Kapâlakârikâ-bhâṣhya by Maudgalya Mayûreśvara, son of Puruṣhot-tama and grandson of Gopâlopâdhyâya.

Darśapûrṇamâsapadârthadîpikâ by Kâṇva Sâmarâjabhatta, son of Narahari, grandson of Nârâyaṇabhaṭṭa and surnamed Veṇîrâja.

Kâtyâyanaśrautasûtrapaddhati by Padmanâbha.

Several manuals relating to Pauṇḍarîka.

Prayogadîpa by Devabhadra, son of Balabhadra.

Ishtakâpûraṇa-bhâṣhya (Kât.) by Ananta.

Chayanapaddhati by Narahari of Utkaladeśa.

Âdhânâdichâturmâsyântaprayoga (Kâṇva).

Vishṇuṣaṭpadîstotravivarana by Râmaprabhadra.

Gaṇapati-sahasranâma-vyâkhyâ by Nârâyaṇa. Date of Ms. [Śaka] 1636, Jaya.

Samskâra-ratnamâlâ-bhâṣhya by Gopînâtha.

Smṛiti-kaustubha—Râjadharma.

Dinakaroddyota—Vyavahâra.

Kâlanirṇayadîpikâ by Nṛsiṃha, composed in [Śaka] 1331, Virodhin.

Âchâraratna by Lakṣmaṇabhaṭṭa.

Mâtrigotranirṇaya by Laugâkṣhi.

Darśapûrṇamâsaprayogas by Govinda Śeṣha and Anantadeva.

Manusmṛititîkâ, Manubhâvârtha-chandrikâ or-dîpikâ, by Râma-chandra.

Anâmbukâyâḥ Karmakaraṇavichâra.

Dânabhâgavata by Varṇikuberânanda.

Dvyâmushyâyana-dattakanirṇaya by Viśvanâtha.

Dattakakutûhala by Daivajña Puruṣhottama Paṇḍita.

Padmapadminîprakâśa (Dharma)—an extract.

Śâstradîpa (Dharma).

Prayogaśâra by Viśvanâtha.

Muhûrtamârtaṇḍa-tîkâ by Châturmâsyayâjin Anantadeva.

Samdhyâ-vivarana by Râmâśrama.

Vidyâgopâlacharaṇârchanapaddhati by Chidânandanâtha *alias* Lakṣminâtha.

Prâyas'chittachintâmaṇi (inc.).

Prâsâdapratishṭhâ by Mahâsarman.

Jñânadîpikâ (Prâyas'ch.) by Śaṃkarâchârya.

Dâmodarapaddhati (Dh.)

Dânavâkyasamuchchaya by Yogîśvara ^{1*}.

Rûpanârâyana by the king of kings, Udayasimha. Rûpanârâyana seems to have been a *biruda* (title) of Udayasimha, as it was one of the many *birudas* of Pratâparudra Gajapati, in whose name the Pratâpamârtaṇḍa was composed. There are many princes of Mithilâ having alternative names ending in Nârâyana, one of the alternative names being Rûpanârâyana (Duff's *Chronology*, p. 305). There is a Ms. of the Rûpanârâyana in the Oxford Library of which the date given by Dr. Aufrecht is 1530 A. D. The *terminus ad quem* of the date of composition must, therefore, be 1530 A. D.

Gâyatrî-vivṛiti by Prabhûtâchârya.

Âchâra-dîpikâ by Nârâyana, son of Dîkshita Govinda.

Pratâpamârtaṇḍa by Pratâparudra Gajapati, son of Purushottamadeva Gajapati, and adorned with such *birudas* as Rûpanârâyana ². One of the *birudas* is navakotikarṇâṭakakalavarages'vara. Hall seems to have had Kerala for Kala or to have misread Kala and he did not know what to make of varaga (Contribution, p. 174). Kalavaraga is, I believe, Kulbarga.

Dânupradîpa by Bhaṭṭa Mâdhava. King Râghava of Karaṇa in Gujarat had invited the author's ancestor, Vâsudeva, an Audîchya of Tolakîya jâti from Dadhivâhana. The line of Vâsudeva's descendants was: Narasimha, Dîdha, Râma, Vishṇusarman, Bhaṭṭa Mâdhava.

Grihyapradîpakabhâshya by Nârâyana Dvivedin, son of Śrîkṛishṇaji and grandson of Śripati.

Smârtollâsa by Sivaprasâda Pâthaka, son of Nimbâjî and living in Pushkarapura. Composed in Śaka 1610 or 1690 (*Khagonrîpati*). There is a Pratishṭhollâsa by the same author noticed above (p. 4) and a Śrautollâsa in Kielhorn's Catalogue of Manuscripts in the Central Provinces.

Dharmasâstrasudhânidhi (see p. 4)—Prâyas'chittamuktâvalî by Divâkara, son of Bhâradvâja Mahâdeva Bhaṭṭa.

Samskâraganapati, kâṇḍas I and II, and Śrâddha-ganapati.

Kâṇvakauṭhâbharana—Aupâsanavidhi by Vâjasaneyin Ananta-bhaṭṭa.

Parvanirṇaya by Gaṅgâdhara, son of Pâthaka Śrîrâmachandra and grandson of Harisâṃkara.

Rudrakalpadruma by Anantadeva, son of Uddhava.

* This and similar figures refer to the numbers of the extracts in App. II.

Svānubhūtinātaka by Paṇḍita Ananta, son of Tryambaka, Paṇḍita. Date of Ms. Samvat 1705.

Gadyāravinda-vaijayantī by Gopīnātha, son of Venī-paṇḍita and grandson of Dharmādhikārin Nanda-paṇḍita.

Bhāvavilāsa by Rudrakavi.

Viśveśalaharī by Khaṇḍarāja.

Hitopadesatīkā by Gokulachandra.

Hanumannātakatīkā by Rāghavendra, composed in the year (era not mentioned) 1530.

Vṛitta-muktāvali by Mallāri.

Kāvya-prakāśadīpikā.

Kāvya-prakāśatīkā, Kāvya-larśavivekinī, by Re (or Pe)hladeva, son of Padmanābha and grandson of Nṛsiṃha. The Ms. is very old.

Kāvya-prakāśatīkā by Sarasvatītīrtha (or Narahari).

Chhandahkaustubha by Vidyāvibhūṣaṇa.*

Chhandahkaustubha by Rādhā-Dāmodara, with a commentary by Vidyāvibhūṣaṇa.*

Mīmāṃsārthapradīpa by Kāṇva Śaṅkara Śukla.

Āṅgatvanirukti (Mīm.) by Murāri.

Mayūkhāmālikā by Somarātha.

Mīmāṃsārtha-prakāśa by Keśava, son of Ananta and grandson of Keśava.

(Sureśvara-) Vārttikasāra, also called Vedāntopanishad (Burn. Tanj. p. 95a).

Mahāvākyavivarāṇa, Antarnishṭhāsṭaka and Pañchadas'opanishad-rahasya by Rāmachandra.

Nandikeśvara-kārikāvivarāṇa.

Kaivalyopanishaddīpikā by Vidyāranya.

Commentaries on Vākyasūdhā by Brahmānandabhāratī and Śaṅkara.

Laghuvākyavṛittitīkā.

Vivekasāratīkā, Vedāntavallabhā, by Lakshmi-Rāma Drivedin.

Pākhaṇḍamukhamardanachapeṭikā by Vijayarāmāchārya.

Bhagavadbhakti-vilāsa by Gopālabhaṭṭa.

Adhikārasaṃgraha by Venkaṭanāthārya with a commentary, Bhāva-prakāśinī, by Śrīnivāsa.

Viśiṣṭādvaita-rāddhānta by Śrīnivāsadāsa.

Bhikshugītā. Consists of two leaves only and begins : Dvija uvācha | Nāyam jano me sukhaduḥkhaḥhetuḥ.

Siddhasiddhāntapaddhati by Gorakshanātha.

* These were seen in two different places on two different days. The names have been given as taken down in my notes. See pp. 45 and 57 also.

Ashtāṅga-tīkā by Arunadatta.

Simhasūdhānidhi (med.) by the king of kings, Devīsimha, of Bundelakhanda, son of Bhāratashāha and of the family of Kāśīnāja³.

Yogapayonidhi (med.) by Mahēśabhaṭṭa.

Śārngadhara-saṃhitā with a commentary by Kāśīnātha Vaidya.

Sudarśanasaṃhitāyām Pārvatīśvarasaṃvāde Ugrāstravichāra.

Yauvanollāsa by Umānandanātha.

Mrityulāṅgalavidhi (Mantra).

Ratnadīpikā by Chandeśvara.

Nartananirnaya by Puṇḍarīka Viṭṭhaḷa of Karnāṭaka. At the end the author mentions Rāgachandrodaya as his work.

12. After finishing what work I could get at Ujjain on the first occasion I left for Jaisalmer. In the previous August (1904) the state Dewan had written to me to say that the Śvetāmbara Jaina Conference proposed cataloguing the Jaina Bhandars in Jaisalmer in a tabular form, of which he enclosed a copy, and to ask me if I had any suggestions to make. Assuming that the Conference would publish the catalogues made for them, I suggested the addition of such extracts from the beginning and the end and even from the body of the works as would contain historical information. But the project of cataloguing fell through at the time on account of differences of opinion between the representatives of the Conference and the members of the Jaina community in Jaisalmer. On my going to Jaisalmer, however, I found that an agreement had been arrived at and that a manuscript list, in tabular form (without the suggested extracts), of most of the manuscripts in the principal bhandar had already been made, but that further work had again been stopped on account of some fresh disagreement.

13. Within an hour after my arrival at Jaisalmer I set to work. I saw the Dewan and he immediately sent for a Pandit with a taste for reading and study, who, in previous years, when more liberal counsels prevailed, had easy access even to the closely guarded great bhandar and could even borrow manuscripts therefrom. He knew well what collections of Mss. there were in the place. On coming he made out the following list of these for me :—

1. The *badā* (big) Bhandar of the Jainas underneath the Śambha-vanātha temple (in a dark underground cellar).
2. The Bhandar belonging to the Āchāryagachchha (sect).
3. The Bhandar in the big Upāśraya of the Kharataragachchha.
4. The collection in the house of Thirusāha.
5. The Bhandar in the Upāśraya of the Tapāgachchha.
6. The Bhandar in the Upāśraya of the Lonkāgachchha.
7. The collection belonging to the Talotike Vyāsas.
8. The state Bhandar in the Akshayavilāsa Palace.
9. The collection belonging to Yati Dungarsinghji.

10. The collection belonging to Vastapâla Purohita.

14. Here for the sake of comparison it would be interesting to note the following account of Jaina libraries in Pâṭaṇ given by Dr. Bhandarkar in his report for 1883-84 (p. 1): "Each *Gachchha* or sect of the Jains residing in a city possesses a halting place called Upâśraya for their itinerant priests, and each of these Upâśrayas is provided with a more or less extensive library. This library is the property of the *Gachchha* and is in the charge of the prominent lay-members of the sect. When, however, a priest makes an Upâśraya his permanent residence, the library is always in his charge and practically he is its owner."

15. The Upâśrayas and the libraries attached to them are often named after the street or ward in which they are situated. But Jaisalmer is a small city and has not got many streets or wards and it will be seen that in the above list the Upâśrayas are named after the *Gachchhas*. No Jaina priest* permanently resides at present in the Sâmbhavanâtha temple. But some years ago such a one was practically the owner of the library underneath it, and, being a great friend of the Pandit, who drew up the above list, allowed him free access to the library. At present the Bhandar is entirely in the charge of the Panches (or trustees). In the case of such Bhandars at Jaisalmer and elsewhere I generally found that each Panch (or individual trustee) put on his own padlock and kept his key, so that the Bhandars could not be opened unless all the keys were brought together. Under these circumstances it would happen that a Bhandar could not be opened even if there should be a single dissentient Panch against that being done, unless his padlock were to be forced open. This very nearly happened to me twice in connection with the big Jaisalmer Bhandar. It was not because any of the Panches had any objection to my, or rather Government work, as they called it, being proceeded with, but because one of them was strongly against the continuation of the Conference work. The Pandit deputed by the Conference to do the cataloguing had offered to help me and I had accepted his offer, but the particular Panch objected to his presence, while the others were strongly in his favour. On such occasions I was again and again reluctantly obliged to trouble the Dewan. He, however, in spite of domestic trouble and affliction and pressure of his regular official work, very readily rendered all the help he could on these special occasions, as well as generally with regard to the whole of my work throughout my stay in Jaisalmer. During

* The term by which such priests are generally called is Jati or, its Sanskrit form, Yati. Yati primarily signifies one who lives a life of detachment from the world. But not a few of the present Jatis lead a life of the world, having wives and children and practising usury. Only the sacrament of marriage they do not go through. Enlightened Jaina laymen have consequently begun to make a distinction between such Jatis or Yatis and those who do live a life of detachment. The latter they distinguish by the term Sâdhus. The regard shown for both cannot be the same, though those of the former class still command more or less influence.

Another fact may be mentioned here. Some of the Jaina Yatis, I found, were Vaishṇavas or Worshipers of Viṣṇu. It has been noted that in Eastern Hindustan the Jains are popularly divided into Vaishṇavas and non-Vaishṇavas (Ind. Ant. XVI, p. 164).

the last few days of my stay he had to go to Jodhpore to see the Resident. But even then the Mahomedan gentleman who acted for him, Mr. M. Niyazali, did me the same willing service. The Dewan knew the men he had to deal with and before he wrote to me to say that I could be allowed to see the big Bhandar he had taken the precaution to get a joint agreement to that effect signed by all the Panches.

16. A few days before my arrival at Jaisalmer there had gone there on leave a gentleman who was a native of the place but a servant of the Karachi Municipality. It was represented to me that his influence was likely to be of much use to me in my work at the place. But the period of his leave was very nearly over and he was to leave soon. The Collector of Karachi, however, at my request granted him, as president of the Municipality, a few days' extension of his period of leave. So he, the Jaina Conference Pandit, and the other local Pandit mentioned above continually helped me in various ways. Hardly any one of the servants of the State knew where the State collection of Mss. was or whether there was any State collection at all. But the last of the three Pandits just referred to was sure that there was one and it was ultimately discovered in a wooden box that had not been opened for years. Of course the collection is not a very big one, nor very valuable from a literary point of view, as containing any rare manuscripts. There was one Bhandar I was allowed to see which had last been opened for the inspection of Dr. Bühler more than thirty years ago and had remained locked up ever since.

17. The first of the Bhandars in the above list Dr. Bühler in his Abstract Report for 1873-74 (Gough's Records, p. 117) speaks of as being "under the temple of Parisnath. But it is really underneath the temple of Sambhavanâtha, the two temples being so built as to touch one another and to appear to be but two parts of one temple. The Sambhavanâtha temple was built in Samvat 1494 or A. D. 1433, while Vairisimha was on the throne, as appears from an inscription in the temple. Of this and other inscriptions which my Pandit and I came across in Jaisalmer I have given short accounts in an Appendix attached to this report. Unfortunately, not expecting that any such inscriptions would turn up in my way while I was engaged in search another kind, I had not provided myself with materials for taking impressions. Consequently I had the inscriptions read and copies taken by my Pandit and the others who helped me; and some of them had to be read under great difficulties. Most of the copies had to be made while I was engaged otherwise and were consequently not done under my supervision. There seem to have been a few slips made in them, but the short abstracts I have given are, I feel sure, correct.

18. It is unnecessary to say that I set to work with the big Bhandar first, the very next day after my arrival. In the absence of a list I should have been obliged to examine each and every manuscript in this collection. This would have been a work of some months. Dr. Bühler, however, in his abstract report for 1873-4 does say (Gough's Records, p. 118) that with the assistance of Dr. Jacobi he looked over every manuscript in the Bhandar, besides collating a portion of the

Raghuvamsa and copying with their own hands the whole of Bilhana's *Vikramāṅkadevacharita*. But I doubt whether he was shown all the manuscripts, which are nearly 2,200 in number. In fact the following account he gives of the Bhandar is very decisive on the point :—

"According to an old list, which was prepared about 90 years ago by a Yati, the *Bṛhājñānaśāstra* contained then 422 different works. It is clear, however, from what I observed, that the list is made with great carelessness, and the number of books which existed at that time amounted to from 450 to 460. . . . At present there is only a remnant of what was at one time a splendid collection. The Bhaṇḍār still contains about 40 *pothis* or bundles of well-preserved palmyra MSS., a very great mass of loose and broken palmyra leaves, four or five small boxes full of paper MSS., and a few dozen bundles of paper leaves torn and disordered."*

There is, of course, as here stated, a very great mass of loose and broken palmyra leaves and also some bundles of paper leaves torn and disordered. But the library is decidedly far richer in complete manuscripts written both on palm and paper leaves. The explanation of why Dr Bühler did not see all the manuscripts lies very probably in the following fact, recorded by him :—"The Panch of the Osval, to which the great Bhaṇḍār belongs, is very tough, and requires frequent admonitions from the Rawal."† After showing a part of the collection the Panch might have represented that that was all or that all the rest was a mass of broken leaves.‡ The reason might have been a disinclination to lay open all the treasures or want of patience or both. It does require a great deal of patience to sit out day after day in doing unpaid-for work in which one is not interested, such as that of handing out manuscripts and watching their inspection by others. I must, therefore, consider myself as being laid under great obligations by the Jatis and other persons in Jaisalmer and elsewhere who helped me in this way. The constant fear of seeing them lose their patience has sometimes made me do my work a little less completely than I should have liked to do.

19. An ancient catalogue of the Bhandar of, now, more than 120 years ago has already been referred to in the above paragraph from Dr. Bühler's account. But on the morning of the day on which I was to commence work the Conference Pandit informed me that he had made a new list of most of the collection. A copy of it, he told me, had been sent to the Conference authorities at Jaipur and another was kept in the Bhandar. Accordingly the first day I examined the manuscripts that were to be still catalogued and borrowed the copy, lodged in the Bhandar, of the new list. After my work at the Bhandar that day was over I sat up until the small hours of the morning and went through the list and put down the numbers, names, &c., of a little over 200 manuscripts, certain particulars relating to which I wished to verify myself. Of Brahminical works the list gave no information

* Ind. Ant., IV, p. 82.

† Ind. Ant., III., p. 90.

‡ Even after my examination of the Bhandar I was told that there was a hollow pillar which contained many other Mss. not seen by me. The case cited by Peterson (Fourth Report, p. 2) of the closing up of a collection with a brick wall is worthy of note.

beyond the mere numbers and the names and the fact that they belonged to another Darśana (*i. e.*, to the followers of another religion than the Jaina), the concern of the Conference being Jaina literature alone.

20. The inspection of the manuscripts had to be done under the continued supervision of two Jatis, one belonging to the Achārya and the other to the Kharatara Gachchha, who resided in the Upāśrayas of their own Gachchhas, and under the intermitted supervision of one or more of the Panches. For the convenience of the Jatis the work had to commence every day not earlier than about noon, and to make sure that it might commence at that hour I had to begin sending to them, from about half an hour before the time, messengers kindly placed at my disposal by the Dewan. The Jatis had, moreover, to cook and have their second meal before sunset, and so not very long after I had commenced my day's work they would begin coaxing me off and on to finish. But I always stuck on as long as I could. After I had gained a little of their confidence they kept outside the underground cellar a few things I wanted to have copied, and my Pandit and I worked at them before and after the usual working hours.

21. As regards the condition of the collection, the mass of loose and broken palmyra leaves and of torn and disordered paper-leaves, referred to above, show plainly enough that age and want of due care have done their work here also. To this result the very unwieldy length of some of the palm-leaf manuscripts must have contributed not a little. Each palm-leaf manuscript (containing one work or more), tied up between its wooden boards, is again tied up in a cloth bag and a number of such bags are rolled up in a thick piece of cloth and the bundle again tied with a string. These bundles, however, are not arranged in order, as they differ in length, and are stowed away in stone cases suited to their lengths. Each bag had a number on it. But in the case of a good many there were two numbers, one the old one left unscored out and the other the new number given by the Conference Pandit. Hence there was some confusion, and some of the manuscripts I wanted to examine did not appear to turn up. Probably the wrong or old numbers were read out to me in their case, whereas the numbers noted down by me were the new ones. Amongst those that did not turn up there were some of which I wanted only to verify the dates, because they were so old. Dr. Bühler mentions a manuscript of Samvat 1160 as the oldest manuscript he saw in the Bhandar (Gough, p. 117). But according to the new list there are at least seven older than that, the dates being Samvat 924, 1005, 1120, 1127, 1139, 1144 and 1155. Of these I verified the dates 1127 and 1139. Of two the dates in the list escaped me when I went through the list, and I did not note the manuscripts down for inspection. Two did not turn up, and of one, that bearing the date Samvat 924, a Ms. of *Daśavaikālika* with Haribhadra's commentary, I could not easily find the date.

22. Among the notable manuscripts, I saw one of *Vastupāla-prasasti* (a poem in praise of *Vastupāla*) by Jayasimha Kavi. It begins with an account of the Chaulukya Vamśa (dynasty of the Chau-

lukyas) from Mûlarâja I. Mûlarâja is spoken of as having subdued Kachehhapa (*cf.* Sukritasamkîrtana, II. 6) and been rendered glorious during the strife with Sindhurâja (probably of Mâlava) and being served by kings of the Dekkan of thirty-six royal families. On Bhîmadeva's accession Sîrî (royal dignity personified) is represented to have given up her embrace of king Bhoja, speech to have forsaken his mouth and the sword his hand. Jayasimha Siddharâja's horses are mentioned as having thrown up dust on to the face of the woman in the shape of the fame of the Mâlava king (*cf.* Sukr. II. 34). Kumârapâla is stated to have supported the Jaina religion, put Arjorâja (of Sâmbhar) into a fright, to have seized Kunkaṇa (*cf.* Sukr. II. 41-3 and Kîrtik. II. 47-8) and glorified the Destroyer of Smara (the god Śiva who burnt up the god of love with fire). The last probably alludes to the rebuilding of Somnath. Bhîmadeva II. laid on the Chaulukya Lâvanyaprasâda the duty of raising up his glory. The latter's son, Vîradhavalā, asked Bhîmadeva to recommend to him a minister. Bhîmadeva recommended Vastupâla and Tejahpâla, who held under him the office of Sîrîkaraṇa (probably that of chief secretaryship) and transferred their services to Vîradhavalā (Sukr. III. 57, 59). In doing so he gave a genealogy of the two. It is the same as that given in Someśvara's Surathosava (Dr. Bhandarkar's Report for 1883-84, p. 21) and in Someśvara's Vastupâlaprasâsti in Tejahpâla's temple on Mount Abu (Kîrtikaumudî, Appendix, pp. 1-10). At Kîrtik. III 51-2 it is stated that Lâvanyaprasâla thought of these two ministers himself. But the account given in Arisimha's Sukritasamkîrtana, Canto III, agrees pretty closely with the one given here. There Kumârapâla, "grandfather" (great-uncle) of Bhîmadeva II, appeared to the latter in a dream and advised him to take Lâvanyaprasâda as the supporter of his kingdom and make him lord of all (sarveśvara) and to crown Vîradhavalā as heir-apparent. When Bhîmadeva the next morning made this proposal to the father and the son they agreed and the latter asked Bhîmadeva to recommend to him a mantrin (minister), which Bhîmadeva did in the manner stated in this prasâsti (Bühler's Das Sukritasamkîrtana, pp. 42 -6). Of the ancestors of the two brothers, Soma, the Prasâsti tells us, did honour amongst divinities only to Tîrthakṛd, amongst stores of learning only to the guru Haribhadra and amongst masters only to Siddheśa (Sukr. III. 50). Haribhadra may be the same as the author of Tattvaprabodha (about Samvat 1225) and the Haribhadra mentioned in verse 70 of Someśvara's prasâsti, and Siddheśa is of course Jayasimha Siddharâja. When Vîradhavalā marched against the Mâravas (Marvad princes) Vastupâla forded the sea of the forces of the Yadu Simhāna.⁴ He built the Indramandapa in front of Nâbheya, which is the ornament of Śatrumjaya. Many other similar works of his are referred to, such as the building of big lakes on a ledge of Śatrumjaya and in Pâdalīptanagarī and Arkapâlitakagrâma and of temples on the Ujjayanta mountain, restoration of the temple of the Lord of Stambhana, in which there were idols of Nâbheya and Neminâtha not fashioned by hands. Once Tejahpâla informed his elder brother of a Kāvya (verses) recited by Sûri Jayasimha (*i.e.*, the author of the prasâsti himself) to him when on one occasion he visited

Bhṛigupura (Broach) to do honour to Suvrata. In that Kāvya the poet prayed for 25 golden staffs (Kalyāṇadaṇḍa), in place of bamboo ones, for the temple of Suvrata. These Vastupāla granted and for the gift Vastupāla and Tejahpāla are glorified in the rest of the praśasti. The production of the whole poem is due to that gift. In the last verse Jayasimha gives his own name and speaks of himself as a bee devoted to the lotuses of the feet of Suvrata.

23. Another noteworthy manuscript was that of the play Hammīramadamardana (humbling of the pride of Hammīra) by Jayasimha, tied up between the same wooden boards as the above. The name of the work occurred in the old list shown to Dr. Bühler, but he did not find the manuscript itself. The late Mr. N. J. Kirtane, who chanced upon a manuscript of Hammīrakāvya by Nayachandrasūri and edited the work, took it to be the same work as that mentioned in the list. But now that the manuscript has been recovered it is evident that the two are not the same. Nayachandrasūri's work is a Kāvya (poem) in glorification of Hammīra. The present work is a quasi-historical* play, the subject of which is the humbling of the pride of another Hammīra. The details given about the author, in the introduction, are as follows :—

There was formerly in Bhṛigunagarī a Sūri (Jaina teacher) by name Vīrasūri, devoted to the feet of Suvrata. He had as pupil a poet named Jayasimha who was Agastya to (who dried up) the sea of the intellects of rival poets and whose feet were resorted to by hundreds of Sītāmbara (Śvetāmbara Jaina) ascetics. He composed the play, which was the fame incarnate of Vīradhavalā, who was the Kalpataru (wishing-tree) in the forest of the Chulukya race. The play was filled to the full with the nine rasas (sentiments).

At the end the play is dedicated to Vastupāla and there is an identical stanza in both the above praśasti and this play⁵.

24. From these details it is possible to identify the author of the play with that of the praśasti noticed above. The date at the end of the manuscript is Samvat 1286 which may be the date of even the composition of the play⁶. I have got a copy made and myself compared a large portion of it with the original. But the reading of the manuscript has been no easy matter. The work not being all in verse like a Kāvya, metre has been of very little use in that respect. Further, most of the prose is Prakrit and that increases the difficulty. To add to all this, though the leaves of the manuscript are perfectly well preserved, at least half a dozen leaves are rendered altogether illegible, through the ink having faded in some cases and through the leaves being thoroughly blackened by the rubbing of the ink in others.

25. A short abstract of the play would not be uninteresting. The play is represented as being acted on the occasion of the Bhīmes-

* It is very difficult to say what particles of truth there are in the play.

† Matikalpātā yasya manasthānakaropitā | phalam Gurjarabhūpānam samkal-
pitamakalpāt ||

vara fair at Stambhatîtha, which is the kuṇḍala (an ear ornament) on the right side of the face of the river Mahî. Jayantasimha, the lion who sports in the forest of the family of Vastupâla—of course Vastupâla's son (Kîrtik. App. p. 6)—has commanded the performance of a play full of the nine rasas (sentiments) for the delectation of people who had been nauseated by witnessing the performance, by actors from all parts, of the prakaraṇas (plays) made up of Bhayâṇaka (sentiment of terror) alone; and the present play is represented as being acted in pursuance of those commands. The Sûtradhâra (the principal manager) congratulates himself on the happy conjunction of circumstances on the occasion of the performance. The actors are excellent⁶, Jayantasimha Sachiva (minister) is one of the spectators, Lord Vîradhavalâ (the hero) is the abode of valour and glory and the poet is Jayasimhasûri of wonderful faculty. After the introduction Vîradhavalâ and Tejahpâla are introduced on the stage engaged in conversation. The former heaps praises on Vastupâla and the latter on Vîradhavalâ. In the course of this, which is a sort of mutual adulation, Vîradhavalâ refers to the cleverness Vastupâla displayed on a previous occasion. The army of the Yadu king had marched from afar and put Śrîsimha, lord of Lâtadesa, in fear. The frightened lord of Mâlava too had weakened the power Śrîsimha derived from the help of a circle of friends by, I suppose, leaving him in the lurch. Under these circumstances, Vastupâla had by his cleverness succeeded in converting Śrîsimha, who had been made a foe before, into a friend of Vîradhavalâ⁷. Vîradhavalâ refers also to Vastupâla's foiling the attempt against him of Samgrâmasimha (also elsewhere named S'ankha), who was son of Sindhurâja and nephew (brother's son) of Simha, the lord of Lâtadesa. On that occasion Samgrâmasimha remembering his paternal enmity had drawn with him the commanders of Simhaṇa and was following the footsteps of Vîradhavalâ, while Vîradhavalâ was engaged in chastising the Maru (Marwad) kings. Then the present situation is referred to. King Simhaṇa has marched against him, having absorbed in the sea of his forces numerous kings. He has been set on to do so by the son of Sindhurâja, whose former hostility has been rekindled by the discomfiture caused by Vastupâla. On another side the Turashka warrior has marched against Vîradhavalâ, shaking the earth with his vast army. On another side yet the king of Mâlava has begun to march against him, burning hosts of enemies⁸. Out of this situation in which he is thus pressed on all sides he trusts to Vastupâla's intellect alone, he says, to see him safe. Vastupâla then enters. He praises the energy and diligence in the king's affairs shown by Lâvanyasimha, son of Tejahpâla. Lâvanyasimha, he says, has sent out secret spies who have already won the confidence of the Sâmdhivigrahikas (ministers of peace and war) of the hostile kings. He further states that the spies serving as the only eyes to the hostile kings, the kings have become puppets to be managed by strings. There is further mutual adulation, in the course of which Tejahpâla refers to the valour displayed by Vîradhavalâ during the fight at Pañchagrâma. Then Vîradhavalâ announces his intention of marching against Hammîravîra at least, since the other hundreds of hostile kings were being quieted by the

minister by the exercise of his intellect alone.⁹ Vastupâla consents, but advises him against pursuing a fleeing enemy for reasons based on prudence. Then he tells him to start at once and ally himself with the lords of Maru before they have joined the Mlechchha Chakravartin who is close at hand. And thus, he adds, the Mlechchha Chakravartin too would be foiled simply by his intellect being overpowered by the fear due to Vîradhavalâ being so close. So saying he whispers something into the ears of his brother Tejahpâla¹⁰, probably to say that even here he has so arranged it that Vîradhavalâ would meet with success without the shedding of blood. By this time it is midday and the first act closes here. A long interlude follows in which Lâvanyasimha (son of Tejahpâla) enters on the stage. It is nearly evening then and he revels in a description of the evening scene. After he has done he turns to the present situation. On account of Vastupâla expediting the march, the kings of Marudeśa, into whose provinces the Mlechchha king's forces are marching at their will, entertaining hopes and fears, have at once allied themselves with Vîradhavalâ. The names of the kings are Somasimha, Udayasimha and Dhââvarsha. So also has Bhîmasimha, the jewel in the parted hair of Surâshîâ, (province of Sorath personified as a woman), hastened to gather, as it were, the ripe fruit of the tree of the love of Vîradhavalâ, the son of Madanadevî. Then Lâvanyasimha alludes to the success that Vastupâla's plans are meeting with. The kings of Mahîtaṭa and Lâṭadeśa, Vikramâditya and Sahajapâla, had before formed a coalition and seceded when Vîradhavalâ was pressed by the Yadu king. But there is now a split between them and each is vying with the other in trying to gain the heart of Vîradhavalâ, and, the big rivers having joined the ocean of Vîradhavalâ's forces, the rivulets also are doing the same.¹¹

Lâvanyasimha expresses surprise that the two spies he had sent to put a stop to the march of the king of the Dekkan and the Mâlava king have not yet returned. Just then enters one of them, Nipuṇaka. Here a whole leaf has become almost wholly illegible. Passing over the leaf, we find Nipuṇaka in the midst of his explanation to Lâvanyasimha of the stratagem by which he and the other spy, Suvega, managed to take in Simhaṇa. Nipuṇaka had given Simhaṇa to understand that the forces of Hammîra were laying waste the environs of the Gûrjara land and that Vîradhavalâ had gone against them by forced marches. Simhaṇa thought that a fitting opportunity to attack Gujarat. Nipuṇaka says that he persuaded him of the advisability of desisting for the present and attacking Vîradhavalâ when he had exhausted himself against Hammîra and of staying for the present where he was, *i.e.*, at the head of the roads leading to the Gûrjara and Mâlava deśas. Simhaṇa accordingly, he adds, had begun enjoying himself on the bank of the Tâpî or Tapanatanayâ. Next he reports how he and Suvega brought about a separation between Simhaṇa and Samgrâmasimha. He had previously got a horse marked with the name of king Devapâla presented to Samgrâmasimha. Suvega then allowed himself to be caught with a letter on his person looking at first like blank paper but disclosing the written letters on exposure to the sun. The letter purported to be from Devapîladeva to his Maṇḍalesvara

(tributary chief), Samgrâmasimha, asking him to accept the jewel of a horse he had sent him, and commanding him not to move from his camp until by a sudden unexpected march he (Devapâla) had engaged in battle "this king" who was entering the Gûrjara land. It purported to further advise him that he should then make of his sword a boat to cross over to the other side of the ocean of the enmity caused by the killing of his father.¹² Then Nipuṇaka, who was fully in the confidence of Simhaṇadeva, was asked to ascertain the truth about the horse. He went outside and had Samgrâmasimha informed that Simhaṇadeva was wroth against him. He then came back to Simhaṇadeva and informed him that the horse was marked with the name of the king of Mâlava. (Devapâla is thus shown to have been the name of the Mâlava king.) Samgrâmasimha fled away through fear. And Simhaṇa, says Nipuṇaka, has now marched against Mâlava and Devapâla has advanced to meet him. Then both Nipuṇaka and Lāvanya-simha start to inform Viradhavala and the interlude ends.

In the second act Vastupâla enters on the stage. He indulges in a long description of the moonlight night. He rejoices to have learnt (from Suvega) of the split between Simhaṇa and Samgrâmasimha and thinks that the former would be powerless to destroy without a guide belonging to that part of the country, which the latter was. Then he praises Samgrâmasimha very highly, refers to a previous victory of his over the army of Simhaṇa, by which he put into shade the *vismayarasa* (sentiment of wonder or astonishment) which had previously been witnessed on the Revâ (Narmadâ) when Râvaṇa's pride was checked by Arjuna (Kârtavîrya); and adds that with presents and sweet words he is seeking an alliance¹³. Just then word is brought in that Samgrâmasimha has marched in great haste against Stambhatîrtha. Vastupâla, incensed at this treachery, at once sends for the officer (Bhuvanaka) who has come to treat with him on behalf of Samgrâmasimha, and forces under Śûrapâla and others are at once prepared to march for the relief of the place. Bhuvanaka comes in, sees the preparations and hears Vastupâla threaten that he would make the sea red by its embrace of the Mahî dyed with blood. He wonders how the news of Samgrâmasimha's march has got abroad and, struck with amazement at the quickness of the preparations, denies the fact. He says that his master has marched to the Gûrjara camp to join Viradhavala and allay the itching of the arms of the Turushkas and Turāṇas. Resolved that that would be the right course for his master to follow, he inwardly determines to send word secretly to him to do accordingly. "Whichever it be," says Vastupâla with a look full of meaning "you had better hasten your master" and discharges him. Then turning to Nipuṇaka* he learns that Nipuṇaka left Samgrâmasimha intent on crossing the great river Mahî. Vastupâla then makes up his mind to arrange for the protection of Dhavalaka and to march towards Stambhatîrtha.

In Act III Viradhavala and Tejapâla come on the stage. It is morning and Viradhavala indulges in long descriptions of the morning

* Or Suvega? There is no stage direction except this "Nipuṇakam prati" to show that either is on the stage.

scene. Vîradhavalā refers to the son of Sîndhurāja having become his friend. He is waiting for news of Jayatala, the ornament on the forehead of the Medapâtāprithivî (Mewad land), who had not joined him and against whom Hammîra has marched¹⁴. That very moment comes in the required news. The spy Kamalaka brings in word about the burning of the whole of Mewad by Hammîra's warriors. He gives a long and harrowing account of the sack. At last, he relates, dressed as a Turushka, he raised a cry "Run away, Vîradhavalā is come". Then the Turushkas began to run away in all directions and the people pressed forward to see their saviour. In their midst Kamalaka dropped his assumed Turushka garb and told them that Vîradhavalā was at the very heels of Hammîra's forces and the more eagerly the people pressed forward the more quickly ran away the enemy. Then remarks Vîradhavalā that all his enemies except the Mlecchhas have been won over by the intellect of his minister. To this Tejahpāla replies that Vastupāla has laid plans for taking in Hammîra also in the same way.

After this there is an interlude in which two spies in Turushka dress are introduced, *viz.*, Kuvalayaka and Sîghraka, the two being brothers. The latter relates that by Tejahpāla's direction he had gone to the Khalîp, the lord of Bagdad and other provinces and sovereign over the whole race of the Mlecchhas, representing himself to be a messenger of king Khapparakhāna. He told the Khalîpa that Mîlachehhîkâra through arrogance did not obey even the Khalîpa's orders. The Khalîpa put into his hands an order directing Khapparakhāna that Mîlachehhîkâra should be put into chains and sent to the Khalîpa. The order was taken to Khapparakhāna. He turned against Mîlachehhîkâra. In the meanwhile Sîghraka secretly informed Mîlachehhîkâra's son of the steps that were being taken against his father, and the son has sent Sîghraka off in haste to inform his father. Sîghraka is consequently at that moment going to Mîlachehhîkâra in order to make him miserable by the information he is about to give him.

Mîlachehhîkâra with his minister Gorî Îsapa is introduced in Act IV as possessed by feelings of anxiety, anger, despondency and shame. He is consulting with his minister with reference to the news he had about Khapparakhāna. Suddenly there is a great noise behind and a cry that some soldiers are coming fast slaying all about them. Immediately are heard a hasty enquiry as to where Mîlachehhîkâra is and Vîradhavalā's call for him. Mîlachehhîkâra and his minister run away. Vîradhavalā enters and he is disappointed at his enemy having escaped death at his hands. Long praise of Vîradhavalā by Dvārabhaṭṭa (a bard who has accompanied him in military dress) follows. He then has Tejahpāla called in. A dialogue follows in the course of which Vîradhavalā speaks of his not intending to pursue such a coward as Hammîra, who was frightened at his name only, being already half unnerved by the schemes of Vastupāla. It is midday when the act ends.

In Act V comes Kañchukin (overseer of women's apartments). He is in Dhavalaka and waiting for news to comfort Vîradhavalā's queen Jayatalladevî. He gets news that Hammîra having been put to

flight, Vîradhavalā has started back for Dhavalakā. Then enter Vîradhavalā and Tejahpālā in a Naravimāna (earthly balloon). On their way they see, describe and praise: the Arbuda mountain; the hermitage of Vasishṭha near it; the city of Chandrāvātī, the capital of the dynasty of Paramāras brought into existence by Vasishṭha; the river Sarasvatī which enters the earth as if to destroy the hells that exist in spite of her purifying presence; the place where near its eastward flowing waters dwells Bhadramahākālā (god Śiva) in the vicinity of Siddhapura; the capital of the Gûrjara kings (Anabilapattana) with its lake the Siddhasâgara (generally called Sahasralinga); and the city of Karnāvātī on the Sâbhramatī, to the music of the drum of whose waves dances Lakshmī on the stage of the lotuses of the hands of Lavanaprasâda. At last they come to Dhavalakā. Vîradhavalā stays in a garden outside the city to await an auspicious occasion for triumphal entry into the city. He there meets his Vidûshaka (jester) and his queen. The queen is called here Jaitradevī. When the time for the entry arrives Vastupālā and Tejahpālā come out riding. The latter tells Vîradhavalā that the former has by his cleverness made the Hammîravîra Mîlachebhîkâra inclined to make peace. Mîlachebhîkâra's two gurus (preceptors), by name Radî and Kadî, after gaining for him from the Khalîpa the favour of being seated on the throne, were coming by sea along with the Khalîpa's minister Vajradîna. They were captured and imprisoned in Stambhatîrtha and in order to ransom them Mîlachebhîkâra has made an alliance for life. Then they enter the city. On entry Vîradhavalā getting into a temple of Śiva praises the god. The god manifests himself and asks what boon he might confer and the play ends with the conferring of the boon asked. Then there follow two stanzas, a small part of which has been lost. They contain a dedication of the play to Vastupālā.

Thus the victory over Hammîra is represented as a triumph of a scheming policy.

26. The following are the historical personages (besides Vîradhavalā, Vastupālā, Tejahpālā and Jayasimha, the author) introduced as characters or merely mentioned in the play:—Madanadevī (mother of Vîradhavalā); Jayataladevī or Jaitradevī (wife of Vîradhavalā); Jayantasimha (son of Vastupālā); Lāvanyasimha (son of Tejahpālā); Khalîpa of Bagdad; Hammîra Mîlachebhîkâra; Simha, king of Lâtadesa; Śaṅkha or Saṁgrāmasimha,* son of Sindhurāja and nephew of the Simha just mentioned, and Maṇdalessvara of Devapālā of Mâlava†; Simhaṇa; Devapāladeva, king of Mâlava; Somasimha, Udayasimha and Dhârâvarsha, kings of Marudesa; Bhîmasimha of Surâshṭra; Vikramâlitya of Mahîtaṭa; Sahajapālā of Lâtadesa; and Jayatalā of Mewad.

* That these are two names of the same prince is clear from Kirtî. iv. 66, 72 and v. 41. There is nothing in the Sukr. opposed to that. Dr. Bühler, however, takes Śaṅkha to be an ally of Saṁgrāmasimha (p. 36).

† At least so represented in the fictitious letter.

27. Many of these names are already known to the history of Gujarat, occurring as they do in Kîrtikaumudî and similar accounts of the period. The names, Simha and Sahajaṛâla of Lâṭadeśa are new. The latter is referred to by Lâvaṇyasimha when speaking of a past event as well as in connection with the events dealt with in the play. The name Simha is referred to by Vîradhavalâ in connection with a past event only. They were probably two different names of the same individual. A king of Lâṭadeśa is referred to in Kîrtik. IV. 57, though the name is not specified. Samgrâmasimha's blood relationship to this Simha and perhaps also his political relationship to Devapâla of Mâlava we learn from the present play. He is spoken of as having *pitṛivairâ* (hereditary feud), towards Vîradhavalâ and *nijapitṛivadhavairâ* (enmity due to the killing of his father) towards Simhaṇa also. In Kîrtik. (IV. 68) his own emissary is represented as praising his bravery highly, and here high praise of him is put into the mouth of Vastupâla. Devaṛâladeva is mentioned in two inscriptions at Udepur and in the Harasauda inscription (Ind. Ant., XIX. 24 and XX. 83, 310). He seems to be the same as the father of Jaitugi, in whose reign Âśâdhara composed his commentary on his own Dharmâmṛita in Samvat 1300 (Dr. Bhandarkar's Report,¹⁸ 1883-84, p. 105). One of the Udepur inscriptions gives him the date 1286 Samvat and the present play about the same. The Marwad princes are mentioned in the Kîrtikaumudî, but their names are not specified. We have here the names of three of them. Of these Dhârâvarsha is mentioned in the Chaturvimsatiprabandha; and Udayasimha* is mentioned as king of Jâvalîpura of the Châhumâṇa family, Âśvarâja sâkhâ (branch), and son of Samarasimha and grandson of Ketu. So also is Bhîmasimha of Suâśhtra mentioned therein as Bhîmasimha of Bhadresvara. Vikramâditya of Mahîtaṭa is a new name. In Kîrtik. (IV. 57) a Godrahanâtha (lord of Godraha) is referred to and Ghughula, who reigned at Godraha in Mahîtaṭa, is mentioned in Chaturvimsatiprabandha (Kîrtik., pp. xxiii-xxiv). Jayatala of Mewad seems to be Jaitrasimha. The two forms, Jayataladevî and Jaitradevî of the name of Vîradhavalâ's queen show that Jaitra and Jayatala are interchangeable. Samvat 1270 occurs as a date of Jaitrasimha on a pillar in the temple of Ekaliṅgaji in Mewad (Bhavnagar Inscriptions, p. 93).

28. In Canto IV of the Kîrtikaumudî are described an impending conflict of Lavaṇaprasâda and Vîradhavalâ with Simhaṇa of the Deccan and the way in which they were encountered by foes on all sides. The details given by Someśvara appear to agree with the events referred to by Vîradhavalâ in Act I of the present play as having happened in the past,⁸ and the date of the Ms. is 1286 Samvat (or A. D. 1230).

29. And who is the Hammîra? From all the details given he seems to be a Turk and the name Hammîra a transformation of Amir. Hammîra or Hamvîra, a name given to either Sabuk-Tigîn or Mahmûd of Ghaznî in the Mahoba inscription, is a similar instance. The story about the way in which the Hammîra is tricked into seeking peace as given in the play is but a version of a story of which two different versions are already known from the Chaturvimsatiprabandha and

* Father-in-law of Vîradhavalâ's son, Virama. See supplementary note.

Merutuṅga's Prabandhachintāmaṇi (Kīrtik., pp. xxiv-xxv). The latter does not specify the name of the person on whom the trick was practised but simply calls him Mlechchhapati Suratrāṇa (Sultan, the lord of the Mlechchhas). The other does specify the name as Suratrāṇa Mojadīna. But this name can never be made to correspond to Mīlachehhikāra, the name given in the play. The emperor of Delhi meant in the play is, I am disposed to think, Sultan Shamsu-d-dunyā wau-d-dīn Abu-l-Muzaffar Altamsh or in short Sultan Shamsu-d-dīn. He came to the throne of Delhi in 1210 A. D. and died in 1235. On account of the marks of intelligence evident in all his actions he had been elevated to the rank of Amir-Shikār (chief huntsman) by Kutbu-d-dīn and I believe Mīlachehhikāra is a transformation of Amīr-Shikār (Elliot and Dowson's History of India, Vol. II., pp. 320—8). There does not seem to have been any Muizzu-d-dīn ruling at the time between A. D. 1206 and 1240 and Vīradhavalā reigned from 1233 to 1238. The date of Rājasekhara's Prabandhachaturvimsati is 1405 Samvat and that of Merutuṅga's work is Samvat 1361. Jayasimha's is a contemporary work and he is likely to be more correct as to the person on whom could possibly be practised, if practised at all, any such trick as has been mentioned above.

30. The name Lāvanyasimha as that of Tejahpāla's son suggests a surmise. The name occurs in Kīrtikaumudī and elsewhere also. Arisimha, the author of the historical poem Sukṛitasamkīrtana, is mentioned in the Prabandhakosha of Rājasekhara as having been first introduced to Vīsaladeva by Amarachandra, his pupil in poesy. But, says Dr. Bühler in his paper on the poem, when an Indian poet praises his hero's liberality in the way in which it is praised in this poem, he does so either in gratitude for favours received or in hopes of receiving them, and that it is clear from one passage that the singer had been liberally rewarded by Vastupāla (p. 7)*. Arisimha must, therefore, have presented himself at court while Vastupāla was still in power. But Vastupāla lost his high position soon after Vīsaladeva's accession and died in Samvat 1298. Consequently Bühler thinks that the statement made by Rājasekhara is doubtlessly incorrect, viz., that Amarapandita and through him Arisimha first came to the court at Dholka during the reign of Vīsaladeva (circa Samvat 1296-1318). The reason does not seem to be a very strong one. In connection with the date of S'rī-harsha, the author of the Naishadhakāvya, Bühler himself says that Rājasekhara who wrote in the middle of the 14th century might be expected to obtain trustworthy information regarding a person who lived about the time of Kumārapāla (A. D. 1143-74)†. Much more, therefore, can he be expected to have obtained trustworthy information about a later person who lived about the time of Vīsaladeva.

* The passage he thinks most convincing is II. 53 (54 is a misprint):—

श्रीवस्तुपालसचिवस्तु रिगनियरक्तान् पुंसस्तथा स न दकिंचनता विरक्ता ।

मन्दैव देवचक्षसापि तथा प्रा(प्र)याति न प्रातिवेष्टिमकनिकेतमुरवेपि तेषाम्॥

† Journ. B. B. R. A. S., X, p. 35.

deva (A. D. 1238-61). Secondly, even when Vastupâla ceased to be in power he must have been very rich and in a position to reward poets. Merutuṅga in his Chintâmaṇi speaks of his having rewarded Someśvara at that time (p. 268, Ramchandra Shastrin's edition). But may not Lâvanyasimha, the father of Arisimha, be the same as the son of Tejahpâla, and Arisimha consequently a grandson of Tejahpâla? When Vastupâla expecting his own death was about to start for S'atrumjaya he called about him, says Râjaśekhara, his son Jayantasimha and Tejahpâla with his *putra* or *putras* (son or sons) and *pautra* or *pautras* (grandson or grandsons) (Bühler's Das Sukr., p. 6, note 2). So Tejahpâla had a *pautra* and if Arisimha should have been such a one, Bühler's doubts would not be justified, even if Vastupâla had not been in a position to reward poets after his loss of power. And it would perhaps make it more explicable why Amarachandra composed the last four stanzas of each canto of the Sukritasamkîrtana, which have very little close connection with what precedes and the first three of which generally contain direct praises of, and invoke blessings on, Vastupâla and the fourth praises Arisimha's poetic skill. The passage cited in a footnote on the previous page is from Amarachandra's portion. Arisimha might have accepted the patronage (a permanent appointment and a high salary which latter was soon after doubled) of Viśaladeva after Vastupâla lost his power or had even died, and perhaps just because he was related to Vastupâla so closely he might not have sought it and happened to be introduced by his pupil Amarachandra.

31. Among other notable manuscripts existing in the Bhandar the following may be mentioned :—

A copy of the Bhaṭṭikâvya, the colophon at the end of which reads : Iti Valabhîvâstavya-Śrî-Svâmiśûnor Bhaṭṭibrâhmaṇasya kṛitau Râmakâvyaṃ samâptam (see Trivedi's Bhaṭṭi, Introdn. p. xvii).

Chakrapâṇivijayakâvya by Lakshmîdhara. The copy in the Deccan College Collection, 73/74, No. 28, must be a copy of this Ms. In the introduction the author states that in the Gaudas there is a village called Bhaṭṭakośala of members of the Śâṇḍilya kula (family), the dwellers in which are devoted to the service of Keśava. In that family were born Naravâhana Bhaṭṭa, Ajita, Vaikuṇṭha, Śrîstambha and Lakshmîdhara, each succeeding one being son of the preceding. The author seems to have flourished at the court of a Bhojadeva¹⁵. The subjects of the cantos are such as these :—Balivarnaṇa, Hara-prasâdana, Ushâvarṇana, Kârṭikeya-Yuddha, &c.

A commentary on the Karpûramañjarî, called Karpûnakusuma, by Premarâja, who was the son of Prayâgadâsa, the ornament of the Sahigila family in the solar line⁵⁸. The Ms. is dated Saṃvat 1538.

A copy of Chaṇḍapâla's commentary on Damayantî-Champû dated Saṃvat 1484.

Dharmameru's commentary on Raghuvamśa.

Raghuvamśaṭikâ composed in Saṃvat 1164 by Ratnagaṇi.

A copy of Halâyudha's Kavirahasya with Ravidharma's commentary dated Saṃvat 1216.

A copy of Karpûraprakaraṇa in which the compiler is mentioned as a pupil of Vajrasekharasûri.

Chandradûtakâvya by Jimbûnâgakavi. MS. dated 1342 Samvat.

Commentary on Gîta-Govinda by Jagaddhara called Sîradîpikâ.

A Virahinîpralâpa by Keli consisting of five stanzas only.

Vijayaprasastikâvya. I saw the name in the list made for the Jaina Conference. But unfortunately the manuscript was not found when I wanted to see it. There is a mahâkâvya of that name by Harsha, the celebrated author of the Naishadhiya which has not yet been discovered.

Similarly there was a Bhartrihariharita also mentioned in the list which did not turn up.

Vyâkaraṇa composed in Samvat 1080 in Jâvâlipura by Buddhisâgara, the favoured one of Vardhamâna, and Jinesvara. Wishing to do good to the world, he wrote Pañcha-granthî (work of that name or five works). The name of the work would, from certain words in the beginning, seem to be Sâbdalakshmalakṣhaṇa¹⁶. There is another work of his in the collection called Pramâṇalakshmalakṣhaṇa. In Abhayadeva's commentary on Haribhadra's Pañchâśakâthyaparakaraṇa Buddhisâgara is spoken of as Śabdâdilakṣmapratilâdakaḥ. (Ind. Ant. XI, 248a).

Sambandhodyota by Rabhasanandi. The work treats of Kârakasambandha. The subject, therefore, seems to be grammar and not, as has been believed, Vedânta.

Commentary on Udbhaṭâlamkāra, Udbhaṭâlamkārasârasaṃgraha, by Kauṅkara Pratîharendurâja¹⁷. (Bühler's Kas'm. Rep., p. 65). The copy in the Deccan College collection, 73/74, No 64, must be a copy of this Ms. The author was pupil of the Brahmin, Mukula, whom he praises highly in the introduction and at the end.

Kalpalatâviveka, a supplement to Kalpapallava, a commentary on the Kâvyakalpalatâ. The Viveka is also accompanied by a commentary¹⁸. One of the Mss. is dated Samvat 1205, i. e., 1149 A. D. But this would seem to be incorrect, as the author of the Kâvyakalpalatâ flourished "about the middle of the 13th century" (see Dr. Bhandarkar's Report, 83/4, p. 6).

Jayadeva's Chhandasâstra. This is in the form of Sûtras. Date of Ms., Samvat 1190 or 1134 A. D. Jayadeva's work is one of those mentioned as having been studied by Jinavallabha who lived at the end of the eleventh and the beginning of the twelfth century. (My abstract of Sumatigau's Lives of certain Yugapradhânas or Jaina pontiffs, in Dr. Bhandarkar's Report for 82/83, pp. 47 and 228). There is a commentary on it by Harṣaṭa, son of Bhaṭṭa Mukulaka. No. 72 of the Deccan College collection of 73/4 must be a copy of the Ms., that there is in this Bhandar, containing both the text and the commentary.

Chhandovichiti by Virahânka. It is in Prakrit. There is also a commentary on it by Gopâ'a, son of Chandrapâla. The text is at the end called Kahasiddhaelichchanda and the commentary Kritisiddhavivriti.

A Chhandonus'āsana by Jineśvara with a commentary by Muni-chandrasūri.

Another Chhandonus'āsana by Jayakīrtisūri.

Vyaktiviveka. The same as is noticed by Burnell at p. 58a of his Tanjore catalogue. The first line given there is not complete. The first word is *anumāndantarbhḍvaṃ* instead of *anumāndantaṃ*. So the object of the author is to prove that vyañjanā or the process by which a sense is implied or suggested is nothing but inference. The author is spoken of as a pupil of the great poet Śyāmala and a son of Śrī-dharsha¹⁹.

Rājasekhara's Kāvya-mīmāṃsā, Adhikaraṇa I, Kavirahasya. Kāvya-mīmāṃsākāra is mentioned by a commentator on the Śākuntala (Oxf. Cat. 135a.) A fragment of the first Adhikaraṇa has been discovered at Anhilwad Patan (Peterson's Fifth Report, p. 19). The Ms. in the Jaisalmer Bhandar is not in a perfect state of preservation. In the beginning the author says: "We shall consider kāvya in the manner the divine Svayambhū taught it to Śrīkaṇṭha, Parameshṭhin, Vaikuṇṭha and others of his sixty-four pupils, who could come to birth at will. Amongst them was Kāvya-purusha, son of Sarasvatī. Him Prajāpati set to promulgate the Kāvya-vidyā (poetics) by giving him a divine eye. He taught it to the celestials at great length in eighteen Adhikaraṇas. Of them Indra studied Kavirahasya, Suvarṇanābha the Rītinirṇaya, Prachetas the Ānuprāsika, Yama the Yamakas, Śeṣha the Śabdaśleṣha, Pulastya the Vāstava, Aupakāyana the Aupamya, Pārāsara the Atiśaya, Utathya the Arthaśleṣha,, Nandikeśvara the Rasādhi-kārika, Viṣṇava the Devādhikaraṇa, Upamamya the Guṇaupādānika. Then they composed works, each one treating of his own division. But being thus spread out the vidyā (science) was to some extent lost. So the whole has been abridged and set forth in eighteen Adhikaraṇas. Then the Prakaraṇas and Adhikaraṇas are enumerated. Śāstrasam-graha (the first Adhyāya), Śāstranirdeśa, Kāvya-purushotpatti, Padavākya-viveka, Pāṭhapratishṭhā,, Vākya-vidhis, Kavivī-śeṣha, Kavicharyā, Rājacharyā, Kākuprakārāḥ, Śabdārthaharaṇ-opāyāḥ, Kavisamaya, Deśakālavibhāga and Bhuvanakośa make up the first Adhikaraṇa, Kavirahasya. "Of the Sūtra there will be a bhāṣya", promises the author. He is Rājasekhara of the Yāyāvara family and he has treated of the Kāvya-mīmāṃsā, abridging the extensive views of the Munis²⁰. The date of the Ms. is 1216 Samvat. This date and the fact that the author belonged to the Yāyāvara family make it not unlikely that the author was the same as the celebrated dramatist Rājasekhara. This may be one of the dramatist's six prabandhas mentioned in the beginning of Bālarāmāyaṇa, unless by the word prabandhas dramatic or poetical compositions only are intended.

A copy of the Kāvya-prakāśa by Rājānaka Mammāṭa and Alaka made at Anahilāpatāka in Samvat 1215 during the reign of Mahārājā-dhīrāja Paramabhāṭṭāraka Kumārāpāla, who had obtained a boon from the lord of Umā. One additional epithet given to Kumārāpāla here is, nijabhujavikramanāṅgaṇavinirjita-Śākambharībhūpāla, i.e., who

had by the valour of his arms conquered the King of Śākambhari (Sambhar) on the field of battle. The Sambhar King is of course Arjorāja (*see* Bo. Gazetteer, Vol. I., Pt. i, pp. 184ff.) and the victory over him is thus shown to have been won not later than Samvat 1215 or 1159 A. D.²¹

Nanditākhyā(dhyā ?)-Prākṛitachchhandovṛtti by Ratnachandra, pupil of Devāchārya of the Māṇḍavyapuragachchha (Pet. III, p. 224.)

A portion of a commentary on Brahmasiddhi. The words at the end are ; Tritīyakāṇḍam | Brahmasiddhiḥ kārīkāḥ samāptāḥ ||

Tattvaprabodhasiddhi-siddhāñjana by Harihara, son of Bhaṭṭa Moghadēva Miśra.

Sarvasiddhāntapravesaka, a small work dealing with Nyāya, Vaiśeṣika, Jaina, Sāṃkhya, Bauddha, Mīmāṃsā and Lokāyatika doctrines.

Dharmottaraṭippaṇa (*i.e.*, commentary on Dharmottarāchārya's Nyāyabindu) by Mallavādyāchārya.

Tattvasaṃgrahapañjikā by Kamalaśīla. The subject is Nyāya.

Yogasudhānidhi by Yādavasūri, the subject being Jyotiṣa.

Commentary on Varāhamihira's Laghubhūta by Matisāgaropādhyāya.

A leaf of a Ms. of Saṃgītasāstrasarvasva by Hṛidayeśa. The leaf contains the Saṃjñāparibhāṣā.

Karmavipāka by Gargaṛishi with a commentary. The Ms. was written in Samvat 1295 in Nalaka while Jayatūṅgideva was reigning by an inhabitant of Chitrakūṭa, who was devoted to Jineśvara of the line to which Jinavallabha belonged²². This Jayatūṅgideva must be the Mālava prince.

A copy of Munichandrasūri's commentary on the Anekāntajaya-patākāvṛtti composed in Samvat 1171.

Hitopadeśamṛita in Māgadhi composed in Samvat 1310 while Viśaladeva was reigning.

A copy of Vimalasūri's Padmacharita made at Bhṛigukachchha in Samvat 1198 during the reign of Vijayasimhadeva. In a verse at the end the date of composition is given as 536 after Mahāvīra's nirvāṇa.

A copy of Nemichandrasūri's Prithvīchandracharitra made in Samvat 1225. The work was composed in Samvat 1131. The author seems to be the same as the Nemichandra who stands 39th in the Tapāgachchhapattāvalī in Klatt's Records.

A Ms. of the Sārdhasātakavṛtti by Ajitasimha of the Chandra-gachchha dated Samvat 1171.

A copy of a commentary on Gargaṛishi's Karmavipāka made in Samvat 1227.

Haribhadra's Pañchasamgraha, Upadeśapadaprakaraṇa and commentaries on Lghukshetrasamāsa, Samgrahanisūtra, and Jivābhi-

gamādhyayana. In a verse at the end of the Laghukshetrasamāsa-vṛitti pañchāsītika year of the Vikrama Samvat is given as the date of composition, where pañchāsītika must be taken to mean 580.²³

Haribhadra's Upadesapada with a commentary by Vardhamānasūri. One Ms. dated Samvat 1193, another Samvat 1212.

Copy of Haribhadra's Samarādityacharita dated Samvat 1240.

Lalitavistara by Haribhadra.

Haribhadra's Kuvalayamālā. Ms. dated Samvat 1139.

Chandraprabhacharita composed in Samvat 1138 by Siddhasūri, who probably is the same as the guru of the guru of the Siddhasūri who wrote the Bṛhatkshetrasamāsavṛitti in Samvat 1192.

Commentary on Haribhadra's Dharmabinduprakaraṇa.

Nanditīkā, Durgapadavyākhyā, by Chandiasūri, pupil of Dhaneśvara. Ms. dated Samvat 1226.

Siddhasena Divākara's Sammatīsūtra with the commentary of Abhayadevasūri, pupil of Pradyumnasūri, Khaṇḍas I and II.

Umāsvāti's Prasamarati with Haribhadrāchārya's Avachuri. Ms. dated Samvat 1185.

Umāsvāti's Tattvārtha with the Bhāshya of Nāgaravāchaka. Nāgaravāchaka is another name of Umāsvāti himself (Pet. III, App. p. 84 and II, p. 79).

Upadesakandalī by Āśada, son of "Kaṭuyarāya" (Kaṭukarāja) of the Bhillamāla family (Pet. III, pp. 39-40).

Chaityaṇvandanasūtra with a commentary. The commentary composed in Samvat 1174 by Yaśahprabhasūri.

Samgrahaṇī with a commentary. The commentary composed in Samvat 1139 by Śālibhadra who may be the same as is mentioned at Pet. V, App. p. 58, line 3 from bottom. The Ms. is dated Samvat 1201.

A copy of a Prākṛita Paṭṭāvali by Jinadattasūri made in Samvat 1171 at the great city, Pattana, during the reign of Jayasimbadeva.

Dharmavidhiprakaraṇa by Naunasūri. Ms. dated Samvat 1190.

Copy of Abhayadeva's Vipākasūtravṛitti dated Samvat 1185.

Samvegaraṅgasūlā of Jinachandrasūri, pupil of Buddhīśāgarasūri. Date of Ms. Samvat 1203.

Āṅgavidyā.

Mahāpurushacharitra by Śīlāchāya, pupil of Mānadevasūri. The Ms. is dated Samvat 1127.

32. By the side of this big Bhandar the other collections in the place were not of much importance. Two of them contained a few palm leaf Mss. along with paper Mss. and two others were in utter disorder. The following are some of the more important Mss. I noticed therein :—

Laghulhāgavata by Gosvāmin.

Bṛhadvāmanapurāṇa.

Three cantos of a Jagatsimhayaśomahākāvya written in honour of Jagatsimha, son of Karna of Mewad, in emulation of Śrīharsa's Naishadhīya, by Bhaṭṭa Madana, son of Śrī Kṛishṇa.

A palm-leaf copy of Haravijaya, dated Samvat 1228.

Durvāsahparājaya, a play, by Kāśīnāthakavi, relating to devotion to Viṣṇu (*S'rīviṣṇubhaktipradhāna*). The Sūtradhāra is represented as putting it on the stage at Mathurā.

A Ms. of the Laṭakamelanaprahasana dated Samvat 1602.

Kumārasambhavaṭikā by Lakshmīvallabha.

A recent copy of a compilation of Subhāshitas. The compiler's name is not given nor the names of the authors of the verses quoted. But the poets who are believed to have formed the nine jewels at the court of Vikramāditya are enumerated and a stanza from each is quoted. The nine stanzas are as follows :—

1. Dhanvantari:—Mitram svaehchhatayā, etc. This occurs anonymously in the Subhāshitasārṅgadhara, &c.

2. Kshapaṇaka:—Arthī lāghavamutthito nipatanam kāmāturo lāñchhanam, &c.

3. Amara:—Nītirbhūmibhujām matirguṇavatām hrīraṅganānām dhriti—.

4. S'anku:—Dharmaḥ prāgeva chintyaḥ, etc. This occurs in Sārṅgadharapaddhati among verses quoted from Rājanītis, Smṛitis, Bhārata and Rāmāyaṇa.

5. Vetālabhaṭṭa:—Kārpaṇyena yaśaḥ krudhā guṇachayo dambhena satyaṁ krudhā, &c.

6. Ghaṭakarpara:—Mūrkhe śāntastapasvī kshitipatīralaso mat-saro dharmaśīlo, &c. This verse does not occur in the Ghaṭakarpara-kāvya.

7. Kālidāsa:—Strīṇām yauvanamarthināmanugamo rājñāḥ pratāpaḥ satām, &c.

8. Varāhamihira:—Vidvān salpadi (saṁsadi?) pākshikaḥ pariṇato mānī daridro grihī, &c.

9. Vararuchi:—Utkhātān pratiropayan, etc. This is quoted anonymously by Vallabhadeva and amongst those extracted from Rājanītis, etc., in the Sārṅgadharapaddhati.

Raghuṭikā by Dharmameru.

Kātantravistara by Karṇadevopādhyāya Śrīvardhamāna.

A Līngānuśāsana by Durgottama with commentary.

Kāvyaaprakāśaṭikā by Bhavadeva Miśra. It was composed in Śaka 1563, Lakshmaṇa Samvat 524, in Paṭṭana on the banks of the Ganges while Shah Jehan was ruling the earth. The author was son of Miśra Śrīkṛishṇadeva and pupil of Bhavadeva Thakkura.

Bhagavadgītāmṛitataraṅgiṇi (Pushṭimārgīyā).

A copy of Tārīkīakūṭānapi's Pramāṇamañjarī, dated Śaka 1335 and Samvat 1470.

A Jâtaka by Paramahansa Parivrâjakâchârya Vâmana.

Parâsaratulya by Gaṅgâdhara.

Phalakalpalatâ, a vârshika phalagrantha, by Nṛsiṃhakavi of Gurjaramaṇḍala.

A copy of Jyotishamaṇimâlâ. The colophon at the end and the verses immediately preceding read as follows:—

Samvachchâbhrayugadvichandra 1240 samaye châshâdhamâse site 1
pakshe panchamî sukravâarakarabheḥ saubhâgyayogânvite îdijyo
(audîchyo ?) Harinâthavamsatilakastasyâtmaja[h] Keśava[s] tasya
svâtmajaTrîkamasya paṭhanâtma(â)rthe cha kritvâ mudâ || iti
Śrî-Keśavavirachitâyâṃ Jyotishamaṇimâlâyâṃ Gorajalagnâdhikâre
ashtâdasama stabakah 18 Iti Śrî Maṇimâlâ samâptaṃ Saṃvat 1750
varshe, &c.

There seems to be some confusion about this Jyotishamaṇimâlâ. There is a work of that name mentioned at pp. 209-10 of Notices of Sk. Mss., Vol. X. There is no author's name given in the Ms. Yet Dr. Aufrecht would seem to identify it with the Jyotishamaṇimâlâ at p. 305 of the Bikaner Catalogue (Catal. Catal. Pt. II, p. 44). But the extracts given in the notices would appear to make the identification impossible. The work I saw would seem to be identical with the one in the Bikaner Catalogue. The wording of the verses giving the date of composition is identical, with only one difference, that instead of the letters *gâṅga* occurring in the latter (Bik. Ms.) we have *gaḍvi* in the former. In the former, therefore, the date of composition is shown to be earlier by 400 years than in the latter (Samvat 1240 instead of 1640). There is a Jyotirmanimâlâ in Dr. Peterson's Ulwar Catalogue (No. 1783) which he identifies with the Jyotishamaṇimâlâ in the Bikaner Catalogue, but Dr. Aufrecht does not think the identification to be correct (Catal. Catal., Pt. II, p. 201). There are, however, certain circumstances which would identify it with the present Jyotishamaṇimâlâ. The author and the author's father are Keśava and Harinâtha in both cases. And the work in both cases ends with *gorajalagnâdhikâre ashtâdasâ stabaka*. Should, therefore, the Ulwar work be identical with the one seen by me, it must be identical with the Bikaner work. But the extract given above and that corresponding to it given in the Ulwar Catalogue differ so widely as to go against the identification of the first two. Only a comparison of the contents of the manuscripts would settle the point.

A commentary by Âdisarman on his own Jâtakâmṛita.

Laghujâtake Vârtikavivaranaṭikâ by Matisâgaropâdhyâya.

Jayachandrikâ by Jyotisha Śivadeva. Ms. dated Samvat 1598.

Commentary on Samarasiṃha's Karmaprakâśa by Nârāyaṇa-bhaṭṭa Sâmunḍrika.

Daivajñavilâsa by Kañchayallârya.

Ballâlasena's Adbhutasâgara.

Hitopadesa (medicine) by Śrîkaṇṭha Śambhu.

Vâgbhata's Śārīrasthâna with Arunadatta's commentary.
Tantramahârṇava.

A palm leaf Ms. of Tilakamañjarī which, I was informed, had been utilised for the edition of that work in the Kāvyaṃālā.

Sûkshmarthavichârasâra by Jinavallabha.

Fâr'svanâga's Âtmânusâsana.

Jinasatakapañjikâ by Śambasâdhu.

Syâdisabdasamuchchaya by Amarachandra, pupil of Jinadattasûri. The author seems to be identical with that of the Kāvyaṃālā.

Samayasâranâṭaka, with a commentary called Adhyâtmataranginī composed by Śubhachandra in Samvat 1570.

Saptavyasanakathâ by Somakīrti.

Nyâyasârâṭikâ, Nyâyatâtparyadâpikâ, by Vijayasimhasûri.

Dharmaratnakaraṇḍaka by Vardhamânâchârya.

Samgrahanîṭikâ and Saptatîṭikâ by Malayagiri.

A commentary, composed in Samvat 1174 by Dhanadeva, on Nava-tattvaparakaraṇa with bhâshya by Jinachandragani. The latter was afterwards called Devaguptâchârya.

Siddhasenasûri's Pravachanasâroddhâravṛitti.

Dharmopades'amâlâ by Jayasimhâchârya.

Darsanasattarîvṛitti.

Jinapati's commentary on Pañchalīngī referred to at p. 250, Pet. III. App.

Bâlachandra's commentary on Âṣaḍa's Vivekamañjarī.

Malayagiri's commentary on Kshetrasamâsa.

Âṅgavidyâ.

Nalâyana.

Jinayugalacharita by Jayasimhasûri.

Dharmaratnavṛitti, Siddhântasamgrahabhâshâ, by Śântisûri. The palm leaf Ms. is dated Samvat 1369.

Harivikramacharita-mahâkâvya by Jayatilaka, pupil of Châritraprabhasûri.

Bhâshyatrayavârtika by Jñânanimālasûri composed in Samvat 1454.

33. At Jaisalmer I came across a Ms. of a Kharatarapattîvalī (a spiritual succession list of the Kharatara sect of the Jains) of which I have got a copy made. It seems to have been composed by one Kshamâ-kalyâṇa,* and goes down as far as the 70th and last name (Jinaharsha) in Klatt's list, without any particulars, however, of the holder of that name.† It would seem that it was composed during the pontificate of

* For the following words occur at the end of the account given of 41. Jinadatta :
श्रीजिनदत्तसूरोगां गुरुणां गुणवर्णनम् मया क्षमादिकल्याणमुनिना लेखितः
कृणुम् सुविस्तरं तत्कर्तुं सुराचार्योपि न क्षमः ?

† The words relating to him are simply— तत्तद्वै सत्ततितमाः श्रीजिनहर्षसूरयः७०.

Jinaharsha, *i. e.*, not earlier than Samvat 1856. The paṭṭāvali contains a few particulars in addition to those given by Klatt. A few of them are given in the information extracted by me from the Rishimaṇḍala-prakarṇa-vṛtti for Dr. Bhandarkar's Report for 1883-4 (pp. 130-138). It will be noticed that from 41. Jinachandra onwards every fourth name in Klatt's list is Jinachandra and that from the 43rd, Jinavallabha, every subsequent name begins with Jina. The present paṭṭāvali gives the reasons. Jinachandra (No. 41) became very great and so Padmāvatī appeared to him and ordered that every fourth Āchārya on the paṭṭa should bear his name²⁴. Similarly the orders of Sāsana-devatā were the cause of the other practice²⁵.

34. I shall give a few noteworthy particulars given in the present paṭṭāvali. Mahāvīra lived in the house for 30 years. After 2. Jambū the following 10 attainments of certain mental powers and degrees of spiritual growth disappeared from this earth :—(1) Manah-paryāyajñāna, (2) paramāvadhiññāna, (3) pulākala-bdhi, (4) āhāra-kāsarīra, (5) kshapakaśreṇi, (6) upasamaśreṇi, (7) jinakalpamārga, (8) pari-hāra-viśu[ddhi ?]śūkshmasamparāya-yathākhyātachāritrāṇi, (9) koṇalajñāna and (10) siddhigamana. From 18. Chandra the Kula came to be called Chāndra Kula. Hence in the Kharataragachchha it has been the practice on the occasion of the brihaddikshā to teach the newly initiated that theirs is kotikagaṇa vayarī (vajrī) śākhā and chāndra kula. A story is told as to how the 84 gachchhas originated with the pupils of 38. Uddyotana. Vardhamāna was Uddyotana's own pupil and Uddyotana had given him the āchāryapada and sent him away on a religious excursion. But Uddyotana had 83 other pupils, not his own but those of 83 other sthaviras. On one occasion noticing a happy conjunction of stars he said that at that juncture the man, on whose-soever head he would place his hand, would become famous. The 83 pupils pressed him for the favour which was granted and those 83 also became āchāryas with separate provinces. Thus there came to be 84 gachchhas. In connection with the building of a temple of Rishabhadeva on Arbudāchala (Mount Abu) during Vardhamāna's time, it is related that the Brāhmaṇas claimed the tirtha (holy place) as their own and had to be satisfied with money before the temple could be built. An elaborate account is given of the conflict at Anahillapura between Jineśvara and Buddhishāgara on the one hand and the Chaityavāsins on the other. The Chaityavāsins in consequence of their defeat got the name of "Kumvalāh." Jinachandra, the author of the Sanvegarāṅgaśālā, is mentioned as having been received with great festivities at Delhi by Maujadīna Suratrāṇa²⁴. The excessive self-torment which Abhayadeva subjected himself to was, it is stated, in atonement for the sin incurred by having brought in all the nine *rasas* (Śrīṅgāra *i. e.* love and others) on the occasion of a religious discourse. A long account is given of Jinadatta, and it is stated that on one occasion he extracted out of certain yoginīs (female beings endowed with magical powers) seven boons on seven conditions, two of which boons were that he who would utter the name of Jinadatta would not be troubled by lightning, etc., and a layman of the Kharatara gachchha going to Sindh would become rich. The yoginīs also gave the precaution that the leaders of the Kharatara gachchha

who were not in full vigour should not stay at night in Delhi, Ajmer, Bharuachehha, Ujjain, Multan, Uchha and Lahore. On one occasion in his time certain Brâhmanas are mentioned as having thrown a dead cow in a Jinachaitya at Vriddhanagara and spreading the report that the god of the Jainas was a killer of cows. Then Jinadatta put life into the cow and she went into a temple of Siva and fell dead on the idol of the god there. In Vikramapura he once saved not only the Jainas but also the Mâhesvaras (a sect of worshippers of Siva) from an epidemic and consequently many Mâhesvaras were converted. In the time of the Jinachandra (No. 49), who died in 1376 Samvat, the gachehha received the appellation of Râjagachehha also. Jinakuśala set up at Jaisalmer an image of Chintâmani Pârśvanâtha made to Jasadbavala's order²⁷. That explains why in the two inscriptions from the Jaisalmer temple of that Pârśvanâtha, of which I have given an account in appendix I, the patâvali begins with Jinakuśala. His pupil, Vinayaprabha, composed the Gautamarâsa for the prosperity of his brother. Even now, it is stated, Jinakuśala is well known in the world by the name of "Dâdaji." The cause given of the origin of the Vegadakharatara śākhâ during the time of Jinodaya is the anger of Dharmavallabha who had at first been made āchārya, but was replaced by another on account of his faults. By the curse of Jinodaya there cannot be more than nineteen yatis in the sect and as soon as there is a twentieth he dies. An account is given of Jinavardhanasûri's breach of the 4th *vratâ* (vow of celibacy) and of the way in which his place was given to Jinabbadra. He also interfered with the position of an image in the Pârśvanâtha mandira at Jaisalmer. So some sâdhus took the lead and called for opinions of, and summoned, the members of the gachehha from all places to Bhâmpasolagrâma. A pupil of the last preceding Jinarâja, by name Bhâdau, was fixed upon and Sâgarachandrâchārya taking advantage of a combination of seven "bhakâras" (letter "bh") had him placed on the patâ with proper ceremonies. The seven "bhakâras" were those in Bhâmpasolanagara, Bhapasālîka gotra to which the nominee belonged, Bhâdau his original name, the Bharanî nakshatra (constellation), Bhadrâkarana (the astrological division of a day called Bhadrâ), Bhattâarakapada and Jinabhadrasûri the new name given to the nominee. But Jinavardhanasûri, though thus displaced and omitted from patâvalis, has his name perpetuated in the two inscriptions in the Pârśvanâtha temple at Jaisalmer at least as long as the inscriptions last. Under his direction the temple was completed and its pratishṭha (consecration) made. And the Sâgarachandra who was principally instrumental in Jinavardhana being supplanted may be the one mentioned in the second of those very inscriptions. Jinahamsa (No. 59) is said to have been imprisoned for some time at Dhavalapura by the Pâtisâhi at Agra at the instigation of some tell-tales but afterwards released and received into favour. Râula Mâladeva is mentioned in connection with the conferring of the Sûripada on Jinachandra, No. 61, in Samvat 1612 at Jaisalmer. So here is one name more to be inserted in the list of Râulas based on the inscriptions at Jaisalmer. Reference is made to this Jinachandra having established in opposition to Dharmasâgara

and others the truth of the fact that Abhayadeva did belong to the Kharatara gachchha. This Dharmasâgara must be the same as the author of the Pravaehanaparîkshâ noticed by me previously (Dr. Bhandarkar's Report for 1883-84, pp. 151 and 155). Dharmasâgara, however, represents Jinahamsa as being his contemporary and the date of his work is 1629 Samvat. This does not agree with the date of Jinahamsa as given in this patîâvali and in Klat's "Extracts." Akbar gave Jinachandra (No. 61) the title of Yugapradhâna and at Akbar's desire Jinasimha was declared his successor. In Samvat 1669 Jinachandra got revoked an order passed against all Jainas by Salema Patisâhi because one Yati whom he favoured for his singing, etc., happened to talk in secret to Salem's wife.

35. My first tour ended with the work at Jaisalmer. I then sent my Pandit on to Bikaner. He was a man from that part of the country and I thought him best qualified to collect information as to the existence of collections of Mss. in that part and to persuade people to show them and let him make rough lists of them. He was fully employed in that work until the time he joined me when I started on my next tour.

36. The first place I visited during my second tour was Udaipur. In January 1904 the Resident, Mewar, had informed me that the Mewar Durbar reported that there were collections of Sanskrit Mss. in the State Library at Udaipur and that I could inspect them. In the April following I got further information from him about private collections existing in the place. Towards the end of that year again he wrote to me that he had found out "privately" that there were in Udaipur valuable collections of Sanskrit Mss. in the libraries he therein mentioned. He, however, added that it would not be advisable for me to visit Udaipur then owing to a severe epidemic of plague that was raging there at the time. Knowing that there was no certainty when plague might revisit it and expecting that my work would be done most satisfactorily where the Resident himself took so much interest in it, I determined to visit Udaipur first and wrote to the Resident accordingly. A day or two before the middle of December 1905 he wrote to me to say that the Mewar Durbar had been informed of my intended visit. And yet when I reached Udaipur on 15th January 1906 and made enquiries I found that no orders had been received from the Durbar for letting me see the State collection. The Dewan, whom I was advised to see, did not even know that there was any such collection at all. The Resident and the Durbar were on tour at the time. But with the help of a friend, Mr. Gaurishankar Ojha, himself a keen antiquarian, and the Police Superintendent of the place my work of examining the private collections was satisfactorily done. And the necessary orders of the Durbar too arrived in the end and I was able to see the State collection also.

37. Here I examined eleven collections including the one belonging to the State. The biggest one was the State collection. It is well preserved and in good order, but as the Mss. are kept on open shelves they are easily accessible to rats and mice. One private Jaina

collection and another in a Jaina Bhandar were also well preserved. The others had not been properly looked after. Two of them at least must have been good collections at one time. There was a list of the State collection and of two or three others.

38. Among the Mss. I saw, the following might be noted :—

Āśvalāyanasūtra-vṛitti by Traividya-vṛiddha Tālavṛinta-nivāsin.

Haradatta's Comentary, Mitāksharâ, on Gautama-dharmasūtra. Ms. dated Samvat 1645.

Devīmāhātmyakaumudî by Rāmakṛishṇa.

Bhagavatî-padyapushpâñjali.

A Purāṇâukramaṇikâ giving the names and short abstracts of the Purāṇas.

(Smṛitiprabandha-) Saṁgraha-sloka by Gaṅgârâma Jaḍin.

The Kṛityakalpataru by Lakshmîdhara noticed by Peterson at pp. 103-111 of his report for 1882-83. As he surmises in his Index of Books appended to his Report for 1884-86 the heading Kṛityaratnākara in the previous report is an error.

Commentary on Mādhava's Kālanirṇayakārikâ by Bhaṭṭa S'āmba, son of Bhaṭṭa S'amkara, who was son of Bhaṭṭa Nilakaṇṭha.

Vīramitrodaya—Paribhāṣhâprakāśa. It has since been published in the Chowkhamba Sanskrit Series. In it are enumerated the 22 prakāśas of which the whole Vīramitrodaya consists. Besides the Paribhāṣhâ I saw here the Lakshana and Pūjâprakāśas. In the Sarasvatî-bhāṇḍāra of His Highness the Mahārājâh of Bikaner I saw all, except Jyotiḥ, Karmavipākā, Chikitsā and Prakīrṇa, i. e., the fourteen noted as available in the "Preliminary Note" attached to the edition of the Paribhāṣhâprakāśa and four out of the others.

Paraśurâma-pratâpa, a nibandha, composed by Sâbâjî Pratâpa-râja, of the Jâmadagnya-Vatsa gotra, who was honoured by Nizam Shah, the king of kings. Pratâpa's father was Padmanâbha.

Vârshṇi-saṁhitâ treating of Karmans.

Vaishṇavadharma-suradrūmamañjarî by Saṁkarshaṇasaraṇa.

Tithinirṇaya by Chakrapâṇi.

Vairâgyapañehâsatikâ (50) by Kalakalopanāmaka Somanâtha-kavi.

Sabhyâlamkaraṇa by Govindabhaṭṭa, an anthology in which the names of the authors quoted are given.

Prabodha-chandrodaya-kaumudî, a commentary on the Prabodha-chandrodaya, by Sadâtmamuni. A genealogy is given at the end. But the last leaf of the Ms. but one, which contained a part of it, was missing. The original name of the commentator before he became a Samuyâsin was Gadâdhara.²⁸ The date of the Ms. was Samvat 1571 and S'aka 1136.

Raghuṇikâ by Dharmamera, pupil of Muniprabhagaṇi.

Samvâdasundara. Contains the following nine very short dialogues:—S'âradâpadmayoh, Gâṅgeyaguṇjayoh, Dâridryapadmahoy, Lokalakshmyoh, S'imhîhastinyoh Sanandanayoh, Godhûmachanâkayoh, Pañchânâmindriyânâm, Mrigamadachandanayoh, Dânaśîlatapobhâvânâm.

Commentary on Vidvadbhûshaṇa by a pupil of the author of the original.

Sârasaṁgraha, an anthology, by S'ambhudâsa.

S'ravaṇabhûshaṇa by Narahari.

Hariharabhûshaṇa-kâvya by Gaṅgârâmakavi.

Subhâshitasârasaṁgraha by Miśra Thakura, son of Miśra Puruṣhottama.

Pâninîyadvyâsraya Vijñaptilekha—Achsamdhî and Halsamdhî.

Manorathakavi's commentary, Vibudhachandrikâ, on Nalodaya.

Anarghyarâghava-pañchikâ by Vishṇu, son of Muktinâthârya. A very old copy.

A commentary, Paṭlakaumudî, by Nemichandra, on Dhanamjaya's Dvi-amdhâna or Râghava-pâṇḍavîya. Nemichandra was a pupil of Devanandin who was an antevâsin (a pupil in close attendance on his preceptor) of Vinayachandra-paṇḍita. The copy of Râghava-pâṇḍavîya by Nemichandra in Bühler's collection of 1872-73 (No. 154) is in reality a copy of this commentary.

S'ringâratarāṅgiṇî by Sûryadâsa.

Śaṁkaramiśra's commentary on Gitagovinda.

Kâtantralaghuvṛitti by Bhâvasena Traividya.

Shadbhâshâvichâra (Sanskrit and five Prakrits).

A commentary on Sârasvata by Tarkatîlakabhaṭṭâchârya, younger brother of Mohanamadhusûdana and son of Dvârîka, a Brahman of Mathurâ, of the Datta family. At the request of some pupils of his he put aside the commentary on the Vaiśeṣhika sûtras which he had commenced, and wrote this in 1672 (Samvat) in the city of Tōḍa while Jehangir was on the throne. He is thus the same as the author of the Kâlamâdhavîya-vivarṇa in Rajendralal's Notices, VIII. 283-4, which was composed in 1670 (Samvat). The Ms. is dated Samvat 1691²⁹.

A Vâgbhaṭâlamkâravṛitti composed by Vâchaka Jñânânapramodagaṇi in Samvat 1681 during the reign of Silemasâhi and Navakotṭapati Gajasimha. Râjâ Gajasimha of Mârvâd or Jodhpur was reigning at the time.

Laghukâvyaaprakâśa, without the author's name, in which the kârikâs (metrical portion) only of the Kâvyaprakâśa are explained and not the explanatory prose also.

Mañjarîvikâśa, a commentary on the Rasamañjarî, by Gopâlâchârya, son of Nṛsimhâchârya of the Kauṇḍinya gotra. His other name was Bopadeva. (Stein, pp. 63 and 271-3.) The date of composition is given as *Yugandhravedadharaṅganyengirovatsare*. *Randhra* means

nine and so the date is 1494 and not 1484 as given by Stein. The era is not specified. But the name of the cyclic year, *Āṅgiras*, shows that it is the *S'aka* era. So the era of the date of Stein's Ms. also must be the *Saka* era, since the date is 1514.

Commentary on *Chhandomañjarī* by *Vamśīvadana*.

Hemachandra's Chhandonusāsana with his own commentary.

Sarvālamkārasaṃgraha (or *Alamkārasaṃgraha*) by *Kaviśvara Amritānanda* or *Amritānandayogin*. King *Manma* the ornament of both the *Chandra* and *Sūrya-kulas*, son of king *Bhakti*, requested the author to treat together, for his benefit, in an easy manner all the different subjects of *Alamkāra* literature which had been previously treated in separate treatises³⁰. There are two *Manmas* known in the line of the Chiefs of *Konamaṇḍala*, *viz.*, *Manma-Choḍa II.* and *Manma Satya II.* or *Manma Satti*. The former was a son of *Beta*, a name sufficiently close to *Bhakti* to be sanskritized into it. The date of *Manma-Choḍa II* is somewhere between A. D. 1135 and 1153.

Kāvyanirūpaṇa by *Rāmakavi*. The instances given are the author's own and they refer to a king named *Rāmasimha* or *Rāmabari*.

Rasapadmākara by *Gaṅgādhara*, son of *Vatsarāja* and younger brother of *S'rīrāma*³¹.

Brahmamīmāṃsā-bhāṣya by *S'rīkaṇṭhasivāchārya*.

Ātmārkaḍodha by *Govindabhāṭṭa*, son of *Viśvanātha bhāṭṭa*.

Brahmāvabodha, called *Paramārthabodha* in margin, by *Mukunda-muni*, pupil of *Rāmanātha* who was a pupil of *Harinātha*. The author composed it, being requested with bent head by *Jaitrapāla*, that he would make the quintessence of knowledge intelligible to children.

Samkshepasārīraka with a commentary by *Agnichit Purushottama Mīśra*, pupil of *Rāmatīrtha*.

Kṛṣṇastavarājaṭīkā, *S'rutisiddhānta-mañjarī*. (*Nimb. Sys.*)

Audumbarī Saṃhitā by *Udumbararshi*, pupil of *Nimbārka*.

Gītātātparya by *Viṭṭhala Dīkshita*.

Bhaktirasābdhi-kaṇīkā by *Gaṅgārāma*, son of *Bhagavaddāsa* and grandson of *Govindadāsa*.

Bhāvārthadīpikā by *Gaurikānta Mahākavi*.

Lakṣhaṇasamuchchaya giving definitions of various terms.

Tarkabhāṣhāvivarāṇa by *Mādhavabhāṭṭa*, who is spoken of as an *antevāsin* of *Prakāśānanda*.

A Ms. of *Varāhamihira's Saṃhitā*, dated *Samvat 1557* at *Jodhpur* during the reign of *Mahārāva S'rī Sūryamalla*.

Brihajjāṭaka-ṭīkā, *Keralī*. The Ms. was incomplete and I could not find the author's name. The commentary begins या होरा रचिता वराहमिहिराचार्येण.

Amarabhūṣhaṇa composed, not by *Amarasimha* as stated in *Peterson's Ulwar Catalogue* (p. 73), but in his name as shown by the extract at p. 96 of the same catalogue. The author as stated in the verses at

the end is Mathurâtmaja. In verses which are very incorrect, at least in the Ms. I saw, Amarasimha's genealogy is given as follows : Râṇâ Udayasimha, S'aktisimha, Bhâṇasimha, Pûraṇa, S'avala?, Mohvama, and Amareśa. The Ms. belonged to Mahârâṇâ Yuvânsimha and is dated Saṃvat 1891 and S'aka 1756³². Yuvânsimha seems to be the same as Javansimha of Mewad (A. D. 1828-38).

Siddhânta-Kaustubha.

Lalla—Golâdhyâya; and Romaśa.

Mitânka-siddhânta composed by Viśvanâthamiśra in S'aka 1534.

Siddhântasundara—Gaṇitâdhyâya by Jñânarâja, son of Nâganâtha. Ms. dated S'aka 1542.

Siddhântabodhaprakâśa (Jy.) by Jagannâtha Daivajña.

Lîlâvatî-prakâśa by Vardhamâna, dated Saṃvat 1665.

Khavâyaṇa samhita Begins : Shavâyaṇam Dhûmrputram Roma-kâchâryo vadati (cf. Oxf. 338 b).

Trikâlañjânaviśvaparakâśachûḍâmaṇi by S'iva.

Yogasamuchchaya by Gaṇapati. The author was son of Vyâsa Mahottama, who was son of the Brahman Malladeva.

Chauḍisaparyâ-krama-kalpavallî by S'rînivâsa.

Rûpâvatâra and Rûpamaṇḍana by Sûtradhâra (architect) Maṇḍana. I found these and the following Mss. of works on architecture in the possession of a descendant of the architect. His name is Champâlâl. He has got in his possession a copper plate, stating that Maṇḍana had been specially called from Gujarat by Mokâlâna, because there was no Sûtradhâra (architect) at the Mewad Durbar, and granting him a village, etc. The plate is dated Saṃvat 1462. Mokâlâna is of course the same as Mokala who supplanted his brother in A.D. 1398. Maṇḍana is said to have built Kumbhalagaḍa and Nâtha, his brother, to have built Chitrakûṭa.

Vâstumañjarî by Sûtradhâra Nâtha, son of Kshetra, who is thus the brother, just referred to, of Maṇḍana.

Uddhâradhoraṇi by Sthapati Govinda, son of Maṇḍana.

Kalânidhi (archit.) by Sûtradhâra Govinda.

Dvâradîpikâ by the same.

Gṛihavâstusâra by Thakkura Pherû, son of the Parama-Jaina Chandra of S'ridhamkalasa family. Composed in 1372 (Saṃvat?) in Kamârupa. The work is in Prakrit.

Pramâṇa-mañjarî (archit.) by Malla, the architect of Bhânurâja, the ornament of the dynasty of Muñja and Bhoja³³.

Nânâvidha-kunḍa-prakâra by Malla, son of the architect Nakula. Nakula was the protégé of Bhânurâja, the lord of Saummeladurga³⁴.

Bhuvanadevâchâryokta Aparâjitaprichchhâ.

Vâsturâja by the Sûtradhâra Râjasimha.

Kshîrârṇava by Viśvakarman.

Kuṇḍoddyotadarśana by S'ankarabhaṭṭa, son of Nilakanṭhabhaṭṭa. It is a commentary, called Bhāskara, on the Kuṇḍoddyota of the author's father and was composed in 1728.

Commentary by Viśvanātha, son of S'rīpati Dvivedin, on his own Kuṇḍaratnākara.

Vāstutīlaka. The names of the author, his father and grandfather are given in the colophon. But the colophon is very incorrect and only the father's name is clearly given as Keśavāchārya.

Viśvavallabha by Miśra Chakrapāṇi of the family of the Brahmans of Mathurā. It treats of digging wells, planting gardens, &c., and was written at the desire of Pratāpasimha, eldest son of Udayasimha of Mewad. The date at the end, Samvat 1634, may be the date of composition even³⁵.

c. Āśaḍa's Upadeśakandalī.

Laghusamghapaṭṭaka by Jinavallabha.

Marāṇasamādhi (Jaina). Ms. dated Samvat 1542.

Upadeśatarāṅgiṇī (J.) containing stories.

Prabodhaehintāmaṇi by Jayasekhara composed in Samvat 1462.

Sthānāṅgamūla-suddhi-vivarāṇa composed in Samvat 1246 by Devachandra, the younger brother of Abhayadevasūri. A spiritual genealogy of the author is given at the end.

39. During my stay at Udaipur I went off for a day to Nāthadvāra, a place sacred to followers of Vallabha. I had heard of two collections there, one belonging to the Chief Maharaj of the place and the other to a minor Maharaj. I was able to see the first. But the second, I was told, would not be accessible. The collection I saw was well ordered and properly looked after. As was to be expected it contains many works belonging to the Vallabha sect. The following are some of the works I saw in it:—

Sārasaṃgraha by S'ambhudāsa.

Mrigāṅkaśataka by Kaṅkaṇakavi. A Kaṅkaṇakavi is quoted in Vallabhadeva's Subhāshitāvalī and in Sūktikarṇāmṛita.

Romāvalīśataka by Rāmachandrabaṭṭa Datta.

A Birudāvalī by Akabarīya Kālidāsa.

A Ms. of Kādambarī in which the name of Bāṇa's son is given as Pulinda, instead of Pulina as given in Stein's Mss. (p. 299). My attention had been previously drawn to this name by Mr. Gaurishankar, who had noticed it in a Ms. in the Victoria Museum at Udaipur.

Vyaktivivekaṭikā. A genealogy is given of the king in whose name it was composed. On this side of the Sarayū there was a Yo (Go?) raksha or Nāīyāṇa pura. There reigned (1) Amarasimha; (2) Vikramasimha, son of (1); (3) Tejahsimha, son of (2); (4) Śaktisimha, son of (3); (5) Jayasimha, son of (4), who at the head of the battle with two Suratrāṇas (Sultans) justified his appellation of simha (lion); (6) Rāmasimha, son of (5); (7) Chāmunḍasimha, son of (6), who conquered the Yavana king of Ayodhyā and looted the treasure

of the Patshah of Delhi. Another name of his was Rudrasimha and also, it would appear from a defective line, Khaṅgarāja. He came to be called Akālaghana (a cloud not restricted to a particular season) from his showering gold at all seasons. He it was, who got the commentary written that his name might survive. It is called Tilakaratna and also Akālaghana³⁶.

Mimāṃsā-kārikāḥ by Vallabha.

Jaiminīsūtrabhāṣya by the same.

Icchā-tāma's Commentary, Bhāṣyapradīpa, on Vallabha's Anubhāṣya.

Another commentary by Purushottama, son of Pītāmbara.

Vedāntādhikaraṇamālā by the same, which of course must be in accordance with Vallabha's Bhāṣya.

Vedāntakaumudī by Vallabha.

Mānamanohara by Vādivāgīśvara, son of Vāgīśvarāchārya. There are quotations from this author and this work in the chapter on Jaiminī-darsana in the Sarvadarśanasamgraha and elsewhere. (Hall, p. 44, and Oxf. Cat. 245b and 247a). The Ms. is dated Samvat 1547.

Paramānandavilāsa (Med.) by Paramānanda, son of Balabhadra.

Turamga-parīkshā by Śārṅgadhara.

Aśvaśāstra by Jayadatta.

Ratnaparīkshā by Agastya.

Some Mss. from this collection had been lent out and so I did not find the work mentioned as Utprekshāvallabha in the list.

40. From Udaipur I proceeded to Bikaner. To my enquiries through the Political Agent of the place on the former occasion I had received the reply, as mentioned in paragraph 57 of my previous report, that there were no private collections or public Bhandars of Sanskrit Mss. in the State but only the State Library. And as the Sanskrit Mss. in the library were believed to have all been included in the Catalogue compiled by Rajendralal, I had come to think that there would be no use in my visiting the place. But the Pandit at Elphinstone College, who belongs to that part of the country, had informed me that in addition to the Mss. catalogued by Rajendralal, there were a great many others in the State Library. Besides, Bikaner is frequently mentioned, in the Paṭṭāvali from Jaisalmer noticed above, as a place from which pressing invitations to visit it were received and accepted by several Jaina high priests. It was a place, therefore, where the existence of Jaina Bhandars could very well be expected. The Pandit, moreover, whom I had specially engaged was a man from Bikauer and he had assured me that there were many other collections of Mss. in the place. Hence as already stated above I had sent him thither after my return from Jaisalmer. In the course of his work there, besides making a fairly complete copy of the list he had made of the State collection when he was previously in charge of it, he made rough lists of 16 other collections more or less big. Only three out of these sixteen were Brāhmaṇa collections.

All the others were Jaina. My Pandit, however, brought me names of Brahmans who, he knew or was told, did possess manuscripts but whom he had no hopes of being himself able to persuade to let him see their Mss. and make lists of them. On my reaching Bikaner an officer was told off by the Durbar to take me round to the possessors, or persons in charge, of all the collections that had been and could be discovered, to induce them to let me see them and to render all other help that would be necessary for my work. There were no difficulties raised in the case of the Jaina collections except in one or two cases. Elsewhere even Jainas have not rarely been denied permission to see the Mss. in the Bhandars. Some of the owners here had been to Bombay at some time or other and had been infused with more liberal ideas than usual. Amongst the Brahmans things were not so easily managed. And yet even here, through the assistance of the State, almost all who were a little reluctant at first did ultimately yield. It is, however, not unlikely, that some may not have shown all their manuscripts. Enquiries were made of all Brahmans, in whose case there was even the least likelihood of their possessing Mss. It is, therefore, not very likely now that any one possessing them has been overlooked.

When the Jaisalmer Dewan wrote to me that the Panches of the big Bhandar at the place had agreed to let me inspect their Mss. he stated that I should have to go to the temple to do so, as the Mss. would not be allowed to be taken out. I believe he thought that I should have been better pleased had I been saved the trouble of having to go to the temple. But seeing and examining Mss. in their places was what I had been doing previously in all cases, except in two at Indore, and counted upon having to do it in all subsequent cases. The inspection would not have been so thorough otherwise. In pursuance of this course I went wherever I was invited to go and being a Hindu and a Brahman I could be admitted to the innermost parts of private houses. I had accordingly not unfrequently, especially at Bikaner, to work in the dirtiest and most uncomfortable places imaginable, squatting for hours together in a position so often feelingly described by copyists at the end of the copies of Mss. they make.* But I had the satisfaction of having done my work as well as I could.

In addition to the 13 Jaina collections of which lists had been prepared, I came to know of three more afterwards. The names of Brahmans likely to possess Mss., which were submitted to me were fifty-one. Of the Jaina collections I was not able to see one, as the person in charge, I was informed, had gone abroad with the key. In the case of another the person in charge showed me a part but owing to illness he said he could not show me the rest. He said he had more, but added that he alone could interfere with them. Of the fifty-one names of Brahmans, six were struck out as the persons denied having any Mss. at all. In a few cases there were only women living in the house and they could not be prevailed upon to bring out their

* Bhagnaprishthakatigirāṃ and adbhāsirāḥ i.e. with the back, waist, and neck broken or bent and with the head hanging downwards.

manuscripts. I visited the houses of about forty. Only in a very few of these cases I discovered that the collections of Mss. were of any importance. The work most frequently met with was the Bhâgavata and of it a person had often more copies than one. The Jaina collections were generally well preserved and three of them in such good order also, as to make it possible for any particular bundle being found out without much search. Two of these latter and a third not in such good order were considerably large. One contained very old Mss., some being even 500 years old or more.

41. I shall now notice the more noteworthy Mss. out of those I came across in all the collections except the one belonging to the State, to which I shall refer afterwards. They were :—

Laghustavaṭikâ by Laghvâchârya.

A copy of Nirṇayasindhu dated Samvat 1703.

Vyavahârasâra, an abridgment of Yâjñavalkya.

Prâyas'chittasâra by Dinakara, son of Umââmakṛishṇa.

Mahotsavamâlikâ of Vishṇu, according to Vallabha's doctrines, by Gokulachandra, son of Bâlakṛishṇabhaṭṭa of the Âtreya family.

Pâtras'uddhi (Vall.) by Dvârîkeśa, son of Mathurânâthasûri.

Laghukârikâs treating of Saṃskâras by Vishṇusârman.

Navagrahamakha Vasishṭhokta.

Vishṇupûjanapaddhati by Haridvija.

Raghuvamsaṭikâ by Guṇavinayagaṇi.

Raghukâvyadîpikâ, Samdehavishaushadhi, by Mahopâdhyâya Kṛishṇa Bhaṭṭa. Ms. dated Samvat 1518.

Raghuvamsaṭikâ, Tattvârthadîpikâ, by Navanîta, son of Kṛipârâma.

Raghukâvyadurghaṭa-saṃgraha by Râjakuṇḍa. The author seems to be the same as the one who has similarly explained certain difficult passages in Kirâta.

Raghuvamsaṭikâ, Pañjikâ, by Ânandayativallabha. Date of Ms. Samvat 1667.

Raghuvamsakâvyavṛitti, Arthâlâpanikâ, by Samayasundara.

Vâsavadattâṭikâ by Dîkshita Nârâyaṇa, son of Sâvitṛî and Viśvarûpa. Copied Samvat 1723.

S'isupâlavadhe Sâraṭikâ by Vallabha.

Subhâshita-muktâvalî by Vyâsa Harajî. The date is Samvat 1731, which may be the date of even the compilation.

Durvâsahparâjayanâṭaka noticed above.

Mudrâdîpikâ, commentary on Mudrârâkshasa, by Graheśvara.

Karṇâmritatîkâ by Nârâyaṇabhaṭṭa.

Sevanabhâvanâ by Haridâsa.

Dushtadamana, with commentary by Bhaṭṭa Kṛishṇa Hosimha, son of Râmeśvara Bhaṭṭa of Janasthâna.

Kalikântâkutuka-nâṭaka by Râmakṛishṇa.

Rîtasamhâraṭikâ by Amarakîrtisûri.

Bharṭṛiharitîkâ by Nâtha, son of Pushkara Vyâsa.

Damayantîvivarâṇa by Chaṇḍapâla.

Prakâśavarsha's Commentary on Kirâta.

Chandravijayaprabandha by Maṇḍanâmâtya, the ornament of the Śrîmâla family.

Râmakîrtiprasâsti with commentary by Janârdana.

Râmas'ataka by Ṭhakkura Someśvara.

Râmachandras'âvatârastuti by Hanumân. Towards the end well-known verses from Bharṭṛihari such as those beginning with lobhasched, daurmanṭryân, &c., occur. This would seem to be an extract from Khaṇḍaprasâsti.

Nemidûtakâvya by Kavi Jhañjhaṇa with a commentary by Paṇḍita Guṇavijaya. The poem consists of a number of stanzas, each containing the last line of some stanza of the Meghadûta.

Anyâpadesas'ataka by Maithila Madhusûdana of the Ujatî family.

Kalaṅkâshtaka.

Mûrkhas'ataka.

Meghadûtaṭikâ, Śṛiṅgârasaddîpikâ, by Kamalâkara, son of Chaturbhuja and Mahlâyi. He salutes Paṇḍita Gaṅgâdhara and S'eshanṛisimha.

Commentary on a Kâlidâsa's Vidvadvinoda, Vidvajjanâbhirâmâ.

Nalavilâsanâṭaka by Râmachandra. Date of Ms. Samvat 1516. The Sûtradhâra refers to Murâri, the author of Anargharâghava.

Kumârasambhavavṛitti, Arthâlâpanikâ, by Lakshmîvallabhagaṇi.

Naishadhaṭikâ by Gadâdhara, son of Dhîra and of the Śaṇḍilya gotra. The commentator gives an account of the author which might be compared with Râjas'ekhara's as summarised by Bühler (J. B. B. R. A. S. X, 32-5). In Vârâṇasî there was a king, Govindachandra. Śrîharsha, who wrote the Khaṇḍana (Khaṇḍanakhaṇḍakbhâdya), was the ornament of the Pandits at his court. He had neglected Sâhitya (belles lettres) and devoted himself to Pramâṇa (philosophy). Some jealous persons thinking highly of themselves for their knowledge of Sâhitya used to silyly exchange significant glances with one another whenever he entered the court. On one occasion he found them out and on enquiry learnt the cause. So he wrote the Naishadhacharita, the pre-eminent abode of the sentiment of Śṛiṅgâra (love), and took it to the king. The king was pleased and granted him two seats at his court, one amongst those learned in Tarka (philosophy) and the other in those learned in Sâhitya and accordingly two tâmbûlas (presents of betel-leaves) also. Harsha obtained another name, that of Kavipaṇḍita. When he undertook to write the poem he took the help of the Chintâmaṇimantra to decide what hero he should select and was inspired to take up Nala.³⁷ Râjas'ekhara has made him a contemporary of Jayantachandra. Gadâdhara places him earlier by half a century, if by Govinda-

chandra he means the grandfather of Jayantachandra and not some one long before that date, of whom we know nothing as yet. (J. B. B. R. A. S. X, 37; Ind. Ant. II, pp 72-3 and J. B. B. R. A. S. XI, pp. 279-287).

Naishadhakâvya with Vidyâdhara's Commentary.

Lakshmî-ivâsa's commentary, Mugdhabodhinî, on the Meghâbhyudaya-kâvya of Sâyamkeli. Mânânka is generally believed to be the author of the Meghâbhyudaya. May Sâyamkeli be another name of his ?

Vṛindâvanakâvya with commentary.

Commentary on Jambûnâga's Chandradûta.

Samvâdasundara noticed above.

Śabdalakṣhaṇa by Vararuchi.

Sârasvatâsâraṭîkā, Mitâkṣharâ, composed by Harideva in 1769.

Sârasvatâsûtravṛitti by Tarkatîlaka noticed above.

Madhyakaumudîvilâsa composed in Sivarâjadhânî by Jayakṛishṇa, son of Raghunâtha, son of Govardhana of the Maunikula.

Prakriyâsâra by Kâśinâtha.

Dhâtumañjarî by Kâśinâtha.

Śabdaśobhâ by Nîlakaṇṭha, pupil of Bhaṭṭoji Dîkṣita, and son of S'ukla Janârdana and grandson, on the mother's side, of Vatsâchârya.

Laghubbâshya — the five Samdhis. By Raghunâtha, son of Vinâyaka. Raghunâtha studied Patañjali's Mahâbhâshya and other sâstras with Bhaṭṭoji Dîkṣita and wrote the present work in Vṛiddhanagara.⁸⁸

Vṛittidîpikâ by Maunin Śrîkṛishṇa (same work as No. 2027 in Rajendralal's Notices).

Apaśabdakhaṇḍana by Bhâsarvajña.

Guṇakittvashodasîkā-sûtra (in accordance with Pâṇini) with commentary. The original was written by Guṇavinaya, pupil of Jayasoma-sûri, while Jinasiṃha was on the Paṭṭa (Pet. IV. Ind.).

Vâkyaprakâśa by Udayadharma. Date of composition Samvat 1507.

Ṣaṭkâraḥapariśeṣheda by Mahopâdhyâya Ratnapâṇi.

Pâṇinîyaparibhâṣhâsûtra by Vyâḍi (3 leaves).

Prâkritavyâkaraṇa by Chanda.

Mâdhavîyakârikâvivarâṇa by Tarkatîlakabhaṭṭâchârya.

Paribhâṣhâvṛitti, Lalitâ, by Purushottama.

Sundaraprakâśasâbdârṇava (Uṇâdisâdhana) by Padmasundara, pupil of Padmanera. Date of Ms. Samvat 1618. (Pet. IV. Ind.).

Ratnâvalî, commentary on Sârasvatâparibhâṣhânyâyâvatârasûtra, by Dayâratna, pupil of Jinaharṣhasûri.

A Ms. of Daurgasîṃhakâtantravṛittitîkā on which a tippanaka was written in Apahillavâṭaka, in Samvat 1369 while Alp Khan was ruling, by Guṇakîrti, pupil of Vîrasûri, for S'alîbbadra. This Alp Khan was brother-in-law of Sultan Alaaddin and father-in-law of

the latter's son, Khizr Khan (Elliot and Dowson III pp. 157 and 208). The *ṭikā* is by Muni Pradyumnasūri, pupil of Devaprabhasūri, who was pupil of Dharmasūri of the Chândrakula and also of Dharmasūri's pupil, Padmaprabha.⁸⁹ This author is the same as that of Vichârasâra-prakaraṇa (Pet. IV, Ind., p. lxxx).

Prabodhachandra (Gr.) by Gatakalaṅka, son of Râmakrishṇa.

Uktiratnâkara (Shaṭkâarakodâharaṇa) by Sâdhusundaragaṇi.

S'lokayojanopâya by Nilakaṇṭha, son of Sûri, who was son of Padmâkara Dikshita. Consists of 30 stanzas on construing.

S'abdaparakâśa by Mâdhavâraṇya.

Dvyaksharanânamâlâ and Mâtrikânânamâlâ by Saubhari.

Ekâksharanânamâlâ by Vararuchi.

Sâhityakalpadruma *saṃvardhita* (enlarged) by Karṇasimha, son of the king of kings, S'ûrasimha. These were princes of Bikaner in A.D. 1631 and 1613.

Vṛittaratnâvalî by Chiramjîva.

Bhavadeva's commentary on Kâvyaparakâśa noticed at Jaisalmer.

Kâvyaparakâśaṭikâ, Sâradîpikâ, by Vâchaka Guṇaratnagaṇi, pupil of Vinayasamudragaṇi who was pupil of Jinamâṇikyāsûri.

Rasachandrikâ by Viśveśvara, son of Lakshmîdhara.

Prâkṛitapiṅgalatîkâ by Chitrasenabhaṭṭa.

Vṛittaratnâkaravṛitti, Sukavihṛidayânandini, by Sulhaṇa. Ms. dated Saṃvat 1560.

Commentary on Chhandahsundara or Pratâpakautuka. Both the text and the commentary by Naraharibhaṭṭa, son of Svayambhûbhaṭṭa and pupil of Vidyâraṇya. Gives stanzas exemplifying the different metres and is called a stotra.

Prâkṛitachchhandahkośa by Ratnas'ekhara.

Vṛittasâra by Pushkara Miśra, son of Nṛisimha Miśra. The whole consists of two leaves only.

Vidyâbhûshaṇa's commentary on Chhandahkaustubha by Râlhâ-Dâmodarakavi.

Vâgbhaṭâlamkâratîkâ, Jñânâpramodikâ, composed by Vâchanâchârya Pramodagaṇi in Saṃvat 1681 at Lavera, when Gajasimha was on the throne. This Gajasimha is that of Marvad.

Pâtañjala-chamatkâra by Chandrachûḍa, who had learnt the essence of Yoga from Prabhâkara.

Adhikarâṇakaumudî by Râmakrishṇa.

Guruchandrodayakaumudî by Râmanârâyaṇa.

Ashtottara-sahasra-mahâvâkya-ratnâvali compiled from the 108 Upanishads by Rânachandra, pupil of Vâsudevcandra Sarasvatî.

Advaitasudhâ, a commentary on the Sârasvatopanishad which is also called Raghuvamśa. It is by Lakshmaṇa Paṇḍita, son of ... tîasûni, an ornament of the Brahmajûânin family. The author was

kindly regarded by Uttamas'lokatīrtha mahāmuni. An attempt is made therein to interpret the Raghuvamśa so as to yield a Vedantic meaning⁴⁰.

Bhagavadbhaktivilāsa by Gopālabhaṭṭa.

Tattvanirṇaya by Varadarāja.

Harivyāsadeva's commentary on Nimbāditya's Dasas'loki.

Vedāntasiddhāntadīpikā by Vanamālin.

Pramāṇasamgrahaṇī, Comm. on Ānandatīrtha's Sadāchārasmṛiti.

Rāmanāīyana's Tattvasambodha.

Bhaktihamśa-vivṛiti, Bhaktitarāṅgiṇī, by Raghunātha.

S'āṇḍilyasamhitā (Bhakti).

Khaṇḍanakhaṇḍakhādyaṭīkā, Vidyāsāgarī, by Ānandapūrṇa, pupil of Abhayānanda. The commentator's surname was Vidyāsāgara.

Viśiṣṭādvaita-siddhānta by Śrīnivasādāsānudāsa, pupil of Veṅkaṭāchārya.

Vijñānanaukā with a commentary, Padavyākhyā, by Mukunda Parivrājaka.

Upadeśapañchaka with a commentary by Bhūdhara.

Vivekasāra by Rāmendra.

Nyāyapradīpikā by Rānadāsa, pupil of Udāsīnāchārya Brahmadāsa.

Nyāyavatārasūtra by Siddhasena Divākara.

The last leaf only of Tarkabhāṣhāvivarāṇa composed by Subhaviyaya in Samvat 1665.

Commentary on Tarkabhāṣhā by Murāribhaṭṭa, son of Gaṅgālhara. Date of Ms. Samvat 1662. In another Ms. the author is called Muravairin, which is the same as Murāri.

Vidyādarpaṇa (Ny.) by Hariprasāda.

Tarkalakṣhaṇa by Maṇikaṇṭhabhaṭṭāchārya.

Sarasvatīrīrtha's commentary on Varadarāja's Tārīkarakṣhā.

Commentary on Nyāyasāra, Nyāyamālādīpikā, by Jayasimhasūri, pupil of Mahendrasūri.

Commentary on Ānandānubhava's Tarkadīpikā by Advayāranyamuni, pupil of Advayāśramapūjyapāda. Date of Ms. Samvat 1622.

Nyāyapradīpa by Gopīkānta.

A Ms., dated Samvat 1631, of Śaśadhara's Nyāyasiddhāntadīpa.

Very old copies of such astronomical works as Siddhāntasīromani, and medical works such as Suśruta, Ātreya-saṁhita, Bhāvaprakāśa, Charaka and Aṣṭāṅgahrīdaya and Aruṇadatta's commentary on it.

Vṛiddhagāgīyajyotiḥśāstra.

Grahabhāvaprakāśaṭīkā by Bhaṭṭotpala.

Varshatanta or Nīlakaṇṭha-tājika composed in Śaka 1509 by Nīlakaṇṭha, son of Ananta and grandson of Chintāmaṇi of the Garga gotra.

Karaṇakutūhala-ṭikā by Padmanābha.

Commentary on Rāma's Samarasāra by his younger brother, Bharata.

Tikā-sāra-samuchchaya, containing comments on the different cyclic years. The author quotes from Rudrasvāmin's Sūkṣatīkā. The Ms. bears the date Samvat 1322. Whether it is that of composition or of mere copying cannot be said.

Jātakārṇava by Varāhamihira.

Śaunakīyavivāhapāṭala copied in Samvat 1588 when Humayun the Mongol was reigning at Agra.

Malayendusūri's commentary on Mahendrasūri's Yantra-rāja.

Commentary on Śrīpati's Jātakapaddhati by Kṛishṇa Daivajña, son of Ballāla Daivajña.

Nīlakaṇṭha's Samjñātānta.

Prasṇāvali by Jaḍabharata, pupil of Muni Mādhavānanda.

Budhasimhaśarman's commentary, Prasodhanī, on his own Grahaṇādarsa.

Amṛitakumbha written by Nārāyaṇa, son of Rāma, in Samvat 1582.

Samvatsarotsavakālanirṇaya by Purushottama.

Līlāvatīṭikā by Parasurāma.

Līlāvatīṭikā by Moshadeva, son of Suvarṇakāra Bhīmadeva.

Sāmudrika by Durlabharāja, son of Amarasiṃha.

Śārngadharadīpikā by Āḍhamalla.

Pathyāpathyavibodha by Keyadeva.

Kautuka-Chintāmaṇi by Pratāparudradeva.

Kulapradīpa. Vidyākāṇṭha, who was the sun to the lotus of Śivamata (body of doctrines of the Śaiva school), having studied it of Śrīrāmakaṇṭha and teaching it to the author, asked the latter to write a plain and short exposition of the doctrines, such as would be useful to all. The author expresses the wish that the Kaulas would read the work and be happy⁴¹.

Śivārchanachandrikā by Śrīnivāsa in 46 Prakāśas.

Kaula-khaṇḍana by Gauḍa Kāśīnātha-dvija.

Pañchāyatanaprakāśa (Mantra) by Chakrapāṇi.

Laukikanyāya-samgraha. Same work as No. 3139 in Rajendralal's Notices. Only in the colophon the author's name is here given as Raghunāthadāśajika.

Bālachandraprakāśa (Dh., Jy., Med., &c) by Viśvanātha, son of Padmanābha. Caused to be written by king Bālachandra, son of the king of kings, Rāya Dhola.

Śyainika śāstra (hunting) by Rudradeva.

Asamabāṇa-śāsanānusṛita-Śāstra by Vīrabhadra, in which the author treats in Āryā metre the subjects in Vātsyāyana's Kāmasūtra.

A Ms. of the Jayamaṅgalā, commentary on the Kāmasūtra, bearing in two or three places the following colophon : Ityaparārjunabhujabalamallārāja-Nārāyaṇa-Chaulukya-chūḍāmaṇi-mahārājādhirāja-srīmad-Vīśaladevasya Bhārati-bhāṇḍāgāre Śrī-Vātsyāyaṇi-ya-Kāmasūtra-tīkāyaṁ Jayamaṅgalābhīḍhārāyaṁ &c. Of the same import was the colophon of the Ms. of the commentary used by the author of the English translation of the Kāmasūtras published at Benares for the Hindoo Kama Shāstra Society (Schmidt's Ind. Erotik, pp. 24-5). The colophon of Weber's Berlin Ms. No. 2238, and of Rajendralal's Ms. No. 2107, is as follows : ity Aparā-juna jvalamallārāja Nārāyaṇa-mahārājādhirāja Chaulukyachūḍāmaṇi Śrī Mahimalladevasya bhārati, &c. All this would seem to indicate that it is very likely that the commentary was composed for Vīśaladeva. There is no Chaulukya king called Mahīmalla, unless that was a designation of Vīśaladeva. Vīśaladeva reigned from A. D. 1243 to 1261 and the 13th century is the latest date assigned by Schmidt to the author of the commentary.

Vinodasaṃgītasāra. Manuscript old.

Sanmatītikā by Abhayadeva, pupil of Pradyumnasūri (Pet. IV. Ind.).

Vāsupājya-charita by Vardhamāna, pupil of Vijayasimhasūri.

Upamitabhavaprapañchākathā by Siddha, pupil of Haribhadra.

Dharmaratna-karaṇḍaka with commentary. Both by Vardhamāna, pupil of Abhayadeva. Commentary written in Samvat 1172 in the village of Dāyikakūpa devoted to King Jayasimha.

Lakṣmīvallabha's commentary on Uttarādhyāyanasūtra.

Kalpakraṇḍāvalivyākhyā composed by Dharmasāgaragaṇi in Samvat 1628.

Pushpamālāvachūri. Date of composition Samvat 1512.

Ekibhāvastotraṭīkā by Vādirāja

Somakīrtiyāchārya's Pradyumnacharita. The date of composition was illegible.

Siddhāntasāroddhāra by Kamalayamopādhyāya, pupil of Jinaharsha-sūri of the Kharataragachchha.

Jainamatīya Rāmacharitra by Hemāchārya.

Vidyālayastlāna by Jayavallabhakavi.

Nyāyārthamañjūśhikānyāsa. Both the text and the commentary are by Hemahamsagaṇi.

Siddhahemachandrābhīḍhāna-Śabdānuśāsana-dvyāśrayavṛitti by Abhayatilakagaṇi, pupil of Jineśvarasūri.

Commentary on Vidagdhamukhamāṇḍana, by Narabaribhaṭṭa.

Jñānārṇava, a Dhyānasāstra extracted by Āchārya Subhachandra from Jinapati-sūtra.

Jaina Tarkabhāṣhā by Yaśovijayagaṇi.

Stlārāṅgavṛitti by Megharājajamuni.

Somasatakaprakaraṇa by Somapraśādhārya.

Prabodhachintâmanikâvya by Kavi Jayas'ekhara.

Sûktis'reṇi by Guṇavijaya Mahopâ lhyâya.

Uttarâdhyayanavṛitti, Sukhabodhâ, composed by Nemichandrasûri in Samvat 1129. There is a Nemichandra about that date in the Tapâ-gachchha patlâvalis.

An Arachûri, on Prasamarati, by Haribhadrasûri, pupil of Mânadeva. Date of composition Samvat 1185.

Udayasimhasûri's Vṛitti on Jinavallabha's Pinḍavisuddhi. Date of composition Samvat 1235.

Vichârasamgraha drawn like nectar from the ocean of the Âgamas in Samvat 1443 by Kulamaṇḍana of the Tapâgachchha (Pet. IV. Ind.).

Meghadûta or Nemijivacharita by Vikrama, son of Sââgana. Utilises by way of *Samasyâ* the last lines of the stanzas in Meghadûta.

Visamvâ lasataka by Samayasundara. Treats of differences as regards Sûtras and Vṛittis.

Upadesaratnâkara by Munisundara Sûri (Pet. IV. Ind.).

Sṛiṅgâravairâgya-taraṅgiṇi, by Satârthavṛittikâra Somaprabhicârya, with commentary, Sukhabodhikâ, by Nandalâla.

Dvijavadanachapeṭaka (a Vedânkuṣa) by Haribhadrasûri.

Dvijavadanachapeṭâ, Vedânkuṣa, by Hemachandra. Contains extracts from Purâṇas, Dharmasâstras, Vivekavilâsa, &c., for teaching Dharma-sarvasva (quintessence of right conduct).

Commentary on Vidagdhamukhamauḍana by Târâbhîdhakavi living in Sivarâjadhâni.

Commentary, on Prâkrit Vijjâlâu, by Ratnadeva. Composed in Samvat 1393.

42. I now come to the State collection at Bikaner. It was very satisfactory to see that the Mss. were well preserved and arranged. Any bundle that was required could be picked out easily. And I was informed that His Highness the Maharajah intended to house them in a still better place when the building that was being then erected for this among many other purposes would be completed. I have already mentioned the fact of my having been informed that there were many manuscripts in the collection not included in Rajendralal's catalogue. I found the information to be correct. The additional Mss. were not purchased after the catalogue was made. They were not produced for cataloguing by the person then in charge, perhaps because he felt suspicious about the fate of the manuscripts that were being catalogued. I shall here notice only a few of such as do not appear in the catalogue :—

Śrîsûktabhâshya by Kârṇâṭaka Liṅganabhaṭṭa.

Kâtyâyanaśrautasûtrabhâshya by Anantadeva.

Âhlâdalahari by Jâni Mahâpâtra. This is No. 474 in Rajendralal's Catalogue. But the date of composition, which is Samvat 1635, is not given there.

Prāyaśchittapradīpikā by Keśava. The name of the author is taken from the word Keśavi in the margin. The author states that (Apastamba's) Piāyaśchittaprapāthaka was expounded by Bhāskariyā in 200 stanzas in accordance with Dhūrtasvāmin and that he himself carrying⁴² the verses in his mind is giving out their sense for easy understanding. Bhāskariyā's work must be the Āpastambapriyaśchittasātatadvayī noticed by Burnell at p. 276 of his Tanjore catalogue and the Bhāshya, referred to in the Sātatadvayī, must be Dhūrtasvāmin's.

Parāśarāṭhikā, Vidvanmancharā, by Nandapaṇḍita.

Mādhanavākriḷavyākhyāna by Śambabhaṭṭa, son of Bhaṭṭa Śaṃkara, who was son of Nilakaṇṭha.

Nīti, Rājadharmā, Vyavahāra, and Kālakāṇḍas of Lakshmīdhara-bhaṭṭa's Kṛityakalpataṛu.

A copy, dated Sam. 1550, of the Parāśarāmapratāpa noticed above.

Govindamānasollāsa or Mānasollāsa by Govindadatta. Devāditya was minister to king Harasiṃha of Karuṇātavaṃśa. His son was Gaṇeśvara, devoted to Viṣṇu, the minister, who was his elder brother, as Lakshmaṇa to Rāma. The introduction,⁴³ which gives this information, further proceeds, it would seem, to state that this Gaṇeśvara was made a Mahāsāmanta (or great feudatory) over the province of Aṅga by the Kings of Mithilā. His son was Govinda. It would not be very difficult to determine who this Harasiṃha was. There is one Harasiṃha of Nepal who is spoken of as Karuṇātachūḍāmaṇiriva in one of the Inscriptions from Nepal, published by Bhagvanlal in Vol. IX of the Indian Antiquary (p. 188), though according to modern Nepal Vamśavalis or lists of dynasties he comes immediately after the Karuṇātaka dynasty. And in the next inscription, where he is called Harasiṃha, he is mentioned as having dug tanks in Mithilā and settled Nerāla (pp. 190—1). The date assigned to him according to the Vamśavalis is 1324 A. D. There is a Harasiṃha of Mithilā, son of Bhavēśa, in whose reign a work called Ratīākara was written by Chandēśvara in A.D. 1314 (Hall's Sāṃkhyapravāhaṇabhāshya, p. 36.) These two and the present one are identical.* There is another Harasiṃha, son of Bhavēśa, mentioned in Sanmīśra Mīśarū's Vivādachandra (Oxf. Cat., p. 296a). Govindamānasollāsa is quoted in Malamāsataṭṭva by Raghunandana Bhaṭṭachārya, who lived between A. D. 1431 and 1612.

Śṛiṅgārasarasi by Mīśra Bhāva, son of Mīśra Laṭaka. Describes in verse the different objects connected with Śṛiṅgāra.

Padyamuktāvali by Govinda Bhaṭṭachārya, son of Rudraṇyāyavāha-spati Bhaṭṭachārya.

Sūktimuktāvali by Viśvanātha, son of Vidyānivāsa Bhaṭṭachārya.

Sukṛitakallolīnī, *i. e.*, Praśasti of Vastupālānvaya by Udayaprabha. Begins with Chāpotkaṭa Vanarāja, Yogarāja, etc.

Eight Aṣṭakas such as Hamsāṣṭaka, Mayūrāṣṭaka, Gajāṣṭaka.

Subhāhitaratnākara by Umāpati Paṇḍita, son of Nirmalanātha.

* See Supplementary Note.

Commentaries on Hâla's Gâthâsaptasati by Kulanâthadeva, Pramukhasukavi and Mâdhavabhaṭṭa, son of Maṇḍala Bhaṭṭa. The last one was set to write the commentary by Kṛishṇadâsa of the Mihira family.

Commentary on Duṣṭadamaṇa.

Kavindrachandrodaya. This is the same work as No. 815 in Rajendralal's Notices. There the compiler's name is given as Vidyânidhi Kavindra. This is not correct as will be seen from the verses beginning "Śrīmatkâśi" in the extracts given by Rajendralal himself and from the last line but one of the account given by himself, under the heading, vishayaḥ. Kṛishṇa is the compiler. Vidyânidhâna (or Vidyânidhi) Kavindra Âchârya Sarasvatî is the author in whose praise the verses contained in the compilation were written by different poets from Kâśi, Prayâga and many other places. There is also another work in praise of him in this State Collection called Sarvavidyânidhâna-Kavindrâchârya-Sarasvatînâṃ Laghuviṇayachchhandapustakam and there is also a commentary on it. The subject of these praises is the author to whose credit stand Kavindrakalpaluma, Haṃsadûtakâvya, etc.

Jagadâbharana by Jagannâthapaṇḍita.

An Âbhânakaśataka.

Commentary on the Amarusataka, Saṃjivani, by Arjunavarmadeva, son of king Subhaṭavarman of Bhujakula.

Other commentaries on the same by Nandikeśa and Anavemabhûpâla.

Sundarîśataka by Utprekshâvallabha Gokulabhaṭṭa. Written in Samvat 1648 while Akbar was living at Lahore and ruling the earth. The poem is published in Kâvyamâlâ, Pt. IX, from a Ms. dated Samvat 1653. The verses giving the date of composition do not, however, occur there.⁴⁴

Adharasataka by Śaiva kavi Nilakanṭha, son of Śukla Janârdana and Hîrâ, grandson, on the mother's side, of Vatsâhârya and pupil of Bhaṭṭa Maṇḍana (same as Oshṭhasataka, Weber's Berl. Cat., p. 171). The author seems to be the same as that of the Śabdsobhâ noticed above (p. 44).

Virahinîmanovinoda with the commentary, Padamâtraprakâśikâ. Both by Vinaya (or Vinâyaka?) kavi.

Śrīngâ-asamjivani by Haridevamîśra, son of Gaurîpati, who was son of Nilamañi.

Śrīngârapañchâśikâ by Vâṇivilâsa Dikshita.

Chaurapañchâśikâ with Bhavesvara's commentary.

Gitagovindatikâ, Sâhityaratnamââ, by Śeshakamalâkara, son of Aṅganâtha and Mhââ. The Ms. bears date Śaka 1578.

Kṛishṇagîta by Somanâtha, like Gitagovinda and later.

Nalavilâsai āṭaka and Nirbharabhîmavyâyoga by Râmachandra kavi, pupil of Âchârya Hemachandra.

Commentary on Anargharâghava, Rahasyâdarśa, by Devaprabha.

Līṅgadurgabhedanarâṭaka (with vīrarasa or the heroic sentiment predominant and sānti or the sentiment of tranquillity subordinate) by Dādambhaṭṭa or Paramānanda.

Kamsavadhaṭikā by Vīreśvara, son of Śeṣha Kṛishṇa, which latter is probably the same as the author of the play.

Ushāniruddharâṭaka by some king of Kâśî called Lakshminâtha. Narottama and Kâśinâtha are mentioned as his predecessors on the throne.

(Vibhāvana-?) Kusumāvachayalīlânâṭaka by Madhusûdana Sarasvatī.

A number of Prahāsanas (farces), such as Prâsaṅgika, Sahridayānandana, Vibudhamohana, Adbhutatarāṅga, all by Harijīvanamiśra, son of Lālamīśra, who was son of Gauḍa Vaidyanâtha Miśra. The Adbhutatarāṅga was written by order of the king of kings, Rāmasimha. A Ms. of the author's Vijayapârījāṭa (Rajendralal's No. 129) is dated Samvat 1730. So the Rāmasimha cannot be the one who was on the throne at Jodhpur in A. D. 1750.

Kalikāntâkutûhalaprahāsana by Rāmakṛishṇa, son of Tripāṭhin Kalyāṇakara. Seems to be the same as Kalikāntâkutukanâṭaka noticed above.

Gaurīdigambaraprahāsana by Saṃkaramiśra.

Commentaries on Kādambarī by Bālakṛishṇa and Soma-Yājñika Mudgala Mahādeva.

Commentary on Vāsavadattā by Prabhākara.

Guṇamandāramañjarī by Raṅganâtha.

Sītāmañimañjarī by Rāmānandasvāmin.

Gopālavilāsa by Madhusûdanayati.

Mukundaviṭāsa by Raghûttamatīrtha, pupil of Purushottamatīrtha.

Kṛishṇalīlāmrītalahrī by Daivajña Raghuvīra Dikshita, son of Viṭṭhala Dikshita.

Bhagavatprasādacharita by Dāmōdara, son of Yamurā and Viśvanâtha, and a commentary on it.

Chandīsatakaṭikā by Dhanesvara, son of Brāhmaṇa Somanâtha or Somesvara of Daśakurajñāti.

Rituvārṇanakāvya by Durlabha with commentary. Date of Ms. Samvat 1625.

Udārārâghava by Mallārī.

Rāmācharitakāvya by Raghûttama.

Bhramaradûtakāvya by Nyāyavāchaspati Bhaṭṭāchārya.

Goṣṭhārāya's Yamakamahākāvya, Rāmāchandrodaya, with his own commentary.

Lakshmaṇa Paṇḍita's Râghavaṇḍavīyāṭikā.

Commentaries on Nalodaya by Gaṇeśakavi and Sarvajñamuni (Padārthaprakāśilā).

S'atas'lokikâvya by Rākshasa Manishin with a commentary by S'ântākāṇṭumbin Rishyaśṛiṅga.

Commentaries on Naishadha by Vidyādhara and Paṇḍita Lakshmaṇa (Gūḍhārthaparakāśikā).

Pratinaishadhakâvya by Nandanandana. Composed in Saṃvat 1708 while Shah Jeban was on the throne.

Raghuvamsâ idurghaṭochchaya by Râjakuṇḍa.

A Padyâvali of which the Ms. is dated Saṃvat 1649. The compiler simply calls himself a Dvijabandhu. He has gathered together verses (with names of the authors) relating to the god Mukunda by poets other than Jayadeva and Bilvamaṅgala.

Vâkyabhelavichâra by Anantadeva.

Vâkyapadiya-vâkyakāṇḍaṭikâ by Puṇyarāja.

Prayuktākhyâtamañjarī. The author says he has collected the roots in use from the wonderful Ākhyâtachandrikâ of Bhaṭṭa Malla.

Ekârtlâkhyâtapaddhati by Bhaṭṭa Malla.

Vṛittamuktâvali and Vṛittamuktâvalitarala by Mallâri.

Alamkāratilaka by Bhîmudatta.

Sisubodhakâvyâlamkāra by Viṣṇudâsa Kavi, son of kavi Mâdhava.

Chaturachintâmañjari by Gaṅgâdhara, son of Miśra Saṃdoha.

Śṛiṅgâratilakaṭikâ, Rasataranginī, by Gopâlabhaṭṭa, son of Dîrâḍa Haribhaṭṭa.

Kavikutûhala by Kavidhaureya Mallâri.

Sahasâlbhikarâṣiddhântaparakâśa (Mīm.) by Bhaṭṭa Śaṅkara, son of Bhaṭṭa Nâṭyapa.

Pañchapâdilâṭikâ by Ânandapûrṇa or Viṭṭasâgara. He seems to be the same as the Vidyâsâgara, who is the author of a commentary on the Khaṇḍana-khaṇḍakhâḍya.

Vedântaprakriyâhâra by Kûrma.

Sûktimuktâvali (relating to Advaitavidyâ) by Lakshmaṇa, son of Dattasûri and favoured of the Mahâmuni Uttamaslokatîrtha.

Viṣṇubhaktichandrodaya composed by Nṛsiṃhâraṇyamuni in Śaka 1347.

Gitârthavivarana by Viśveśvaratîrtha, pupil of Vidyâdhirâjatîrtha.

Satyanâthayati's Abhinavagadâ directed against Apyadikshita's Mâdhvamukhamardana.

Kâpâdarahasya by Miśra Śaṅkara, who therein says that he wrote what his father Bhavanâtha told him. Date of Ms. Śaka 1551.

Nyāyaehandrikā by Mādhyandina Keśava, son of Ananta and grandson of Keśava.

Sāmudrikatilaka by Durlabharāja. Āhilla of the Prāgvāta family was minister to Bhimadeva. His son was Rājapāla and grandson Narasiṃha. Narasiṃha's son was Durlabharāja who was made mahattama by king Kumārājāla. His son, Jagaddeva, is also mentioned. Kumārājāla was on the throne from A. D. 1143 to 1172.

Rasaratna-prādīpa (or dīpa) by Rāmarāja. The author belonged to the line of Tāka princes of Kāshthā. A genealogy is given. It commences with Harichandra. Harichandra's son was Sādhārāṇa. Sādhārāṇa had three sons: Lakshmanasimha, Sahajapāla and Madana. The eldest Lakshmanasimha is not referred to as having been on the throne. In this family was born king Ratnapāla and his son was Rāmarāja. The present work was written at the desire of king Sādhārāṇa. This must be some other Sādhārāṇa than the one mentioned above, probably an elder brother of Rāmarāja. The author gives a list of the works consulted in verses identical with those in Rasarājalakṣmī (Oxf. 321a, Dṛiṣṭvemaṃ, &c.), with Kākachand. for Karkachand., samsṛiti for Suśruta and śaktyāgamam for śaktāgamam⁴⁵. The last Tāka prince of Kāshthā known hitherto has been Madanapāla. The present work gives the names of two more princes in that line after him. But how many rulers there were between Madanapāla and the first of these two is not stated.

Samgītaratnākaraṭīkā, Sulhākara, by Siṃha Bhūpāla. The colophon at the end of this work corresponds exactly up to "virachi" with the colophon I found at the end of the Ms. of Rasārṇavasudhākara, I saw in this collection⁴⁶. So both the Rasārṇavasudhākara and the Samgītaratnākaraṭīkā, Sudhākara, are evidently attributed to the same royal author. About the former work Burnell in his Tanjore Catalogue (where it is called simply Rasārṇava) says:—"The nominal author is said to have been a Tanjore Prince of the last (18th) century."

Sṛīṅgarabhāra by the Mahārājādhirāja Hammīra. The author says he compiled the book collecting together the views of those, who knowing gīta, vādyā and nrītya (singing, music and dancing) wrote about them. Amongst such writers he mentions Brahmā, Īśa, Gaurī, Bharata, Maṭaṅga, Śārdūlaka, Kāśyapa, Nārada, Viśākhila, Dantila, Nandikeśa, Rambhā, Arjuna, Yāshṭika, Rāvaṇa, Durgasakti, Anila and others, Kohala, Aśvatara, Kambala, king Jaitrasimha, Rudrata, kings Bhoja and Vikrama, Keśideva the sole king of the world, Siṃhapa, king Gaṇapati, and Jayasimha and other kings⁴⁸.

Samgītamakaranda by Veda or Vedabudha, son of Ananta, who was son of Dāmodara. This Dāmodara may be the author of the Samgītadarpaṇa.

Samgītasārakalikā by Śuddhasvārnakāra Moshadeva. A very old copy. There is noticed above a Līlāvatīṭīkā by Suvarṇakāra Moshadeva.

Vidagdhamukhamāṇḍanaṭīkā, Viṭīkā, by Gavrikānta Sārvabhauma-bhaṭṭācārya.

Vidagdhamukhamāṇḍanaṭīkā, Śravaṇabhūṣaṇa, by Narahari.

43. After my return from tour, through the kindness of the Political Agent and the Bikaner Darbar, I got a loan of a Ms. of the Śrīblāshya from this State collection for the edition of that work in the Bombay Sanskrit Series.

44. From Bikaner I proceeded to Hanumangad (or Bhatner) which belongs to the same State. Here my assistant met with an accident while getting on to the back of a camel and thenceforward for a few days he was not able to help me at all and not very actively during the rest of the tour.

45. Writing in 1872 A. Cunningham said he had previously seen in the fortress there a room ten or twelve feet long and about six feet broad half filled with manuscripts, from among the topmost of which he picked out a palm-leaf manuscript and found it dated Samvat 1200 i. e. A. D. 1144 (Gough's Records, p. 82). When Bühler visited the place in 1874 he did not find the collection of old palm-leaf manuscripts. He was, however, shown a large library, containing about 800 manuscripts (Gough, p. 119). What I saw was a large box filled with paper manuscripts, some tied up in pieces of cloth, others loose, and all in disorder. The fort is dilapidated. The people, who lived inside, have had plots allotted them outside and have come to live there. The place in the fort, where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.

46. Some of the manuscripts I saw here were :

Dharmatattvakalānidhi (Dh.) by king Prithvīchandra (or Prithvīchandradeva), son of Nāgamalla. The copy was made in Samvat 1530 while Prithvīchandradeva was on the throne. The author has a long tale of birudas (titles).

Canto V of the Kumārapālacharita by Jayasimhasūri of the Krishnarshīyagachchha. This then is the poem referred to, by Nayachandrasūri in his Hammīrakāvya, as written by his teacher Jayasimhasūri (Kirtane's edition., p. 6 of Introduction and p. 132 of the Text).

S'ringāradarpaṇa by Padmasundarakavi, by a study of which the author expected Akbar to be able to gratify his wife (Mudrāvatī?).

A copy of Pañchatantra made in Samvat 1429, while Firuz Shah Taghlak was on the throne.

Sārasamgraha (Med.) by Śiva Vaidya of Gauḍa jāti, son of the Dvija Yājñika Śrīdhara and Hāmsī.

Mss. of Līlāvatīkathāvr̥tti, Ballālasena's Adbhūtasāgara, Vasudeva Hīṇḍī (Khaṇḍa I), Kiraṇāvalī (Ny.), S'jāmasākuna, Kukkoka's Ratirahasya and Sulhaṇa's commentary on Vr̥ttaratnākara dated respectively Samvat 1461, 1516, 1557, 1614, 1629, 1634 and 1644.

47. Nagaur in Jodhpur territory was the place I next proceeded to. Here I saw nothing of importance. There were two Jaina Collections

I had come to know of. One I saw. It was a small collection containing ordinary Jaina scriptures and commentaries and other books. Of the other collection the key was with a Śrīpūjyapāda who went away ten or fifteen years ago, nobody knew whither. A Brahman had a few manuscripts. But they were very ordinary ones.

48. Thence I went to Alwar. The reply I had received from the State to my enquiries in November 1903 was similar to that received from Bikaner. But still I was assured by one or two Pandits that there were in Alwar a few private collections of manuscripts in addition to the one belonging to the State. And I was not disappointed. I saw the State Collection. It was in proper order and seemed to be properly looked after. It also appeared that good use was made of it by the many Pandits I came across at that place. Through the influence of a Pandit, whose acquaintance I had previously made at Bharatpur, and by the help of the Pandit who was directed by the Chief Member of Council to take me round I was able to see the collections here without the slightest difficulty. It struck me that the owners of manuscripts here did not seem to have the least prejudice against showing them. Probably it is because they have realised the useful nature of the work of the search for manuscripts, having had a practical instance of it in the catalogue of the State Collection published by Peterson, and have ceased to entertain suspicions of any sinister motives in the work. In fact one Pandit, who has passed certain Sanskrit Oriental Titles Examinations of Punjab University, had sufficient confidence in me to lend me a copy of Rāmānuja's Śāṅkṛāśya for the purposes of the edition which has been undertaken for the Bombay Sanskrit Series. I examined six collections here, all of them belonging to Brahmans. All the collections were on the whole well preserved and ordered.

49. The following are some of the noticeable manuscripts:

Chākshushopaniṣad.

Agnibrāhmaṇa (Sāmav.).

A copy of Gobhlagrihyasūtra dated Samvat 1640.

Pâraskaragrihyakârikâ by Reṇukâchârya.

Lâtyâyanaśrautasūtrabhâṣya by Râmakṛṣṇa Dikṣita.

Karmavijâka by Kṛṣṇadeva composed in Samvat 1432 when Durgasimha was king of Naudabhadra, whose queen was Ambikâ and minister Karpakaṇṭhîrava. The author's father was Padmanâbha Vjâṣa.

Nalodaya with a commentary by Miśra Prajñâkara Maithila.

Amarasataka with a commentary by Jñânânanda or Śrīlâśrī Ravichandra (same work as No. 2393 in Rajendralal's Notices).

Commentary on Gītagovinda by Maithila Kṛṣṇadatta. The original is explained so as to apply to Śiva.

Padyâmṛitasarovara by Lakshmaṇa, son of Râmachandra of the Kâsyapa gotra.

Rasakalpadruma (Anth.) compiled by Chaturbhuja Miśra. The authors' names are given. It was compiled at the desire of Śâyasta Khân in 1705.

Amarakośa with a commentary, the Budhamanoharâ, by Mahâdeva, who obtained the title of Vedântin from Svayamprakâśatīrtha.

Premasamputa (kāvya) composed in 1606 by Viśvanâtha Chakravartin. Relates to the amours of Râdhâ and Kṛishṇa.

Navyakâvyaprakâśa by Śhīmânaṇḍa, son of Kânyakubjatilaka Dikshita Raghunandana, inhabitant of Ishtakâpura. In Northern India sh is often pronounced as, and replaced by, kh. This Shīmânaṇḍa, therefore, is another form of Khīmânaṇḍa and the author is evidently the same as that of Tattvasamâsavjâkhyâ and of Nyâyaratnâkara or Navayogakallola (Hall's Contribution, pp. 4 and 12). The manuscript appeared to be old.

Vivekamârtaṇḍa of Gorakshanâtha.

Yogâkhyâna by Yâjñavalkya, called Yâjñavalkyopanishad in the colophon.

Premapattanikâ by Rasikottama.

Chamatkâraehintâmaṇi with commentry by Dharmesvara Mâlaviya. Sûryasiddhânta with Chaṇḍesvariya Bhâshya.

Siddhântasindhu (Jy.) by Nityânaṇḍa composed by Shah Jehan's orders.

Charakavyâkhyâ Chakradattiyâ.

50. From Alwar I proceeded to Râjgarh, belonging to the same State. At Alwar I had got the names of the persons at Rajgarh who owned Sanskrit manuscripts. These I had previously communicated to the Hâkam of the place and the arrangements he had made were so complete that I could go out and commence work immediately on reaching my lodgings. The collections were not big and only four in number. Two of them were well preserved. But there was hardly any order.

The following Mss. may be noted :—

Ânandavṛindâvanachampû by Keśava.

Śârasaṃgraha by Śambhudâsa, anthology not Dharm.

Kâvyakaustubha. An incomplete copy.

Vṛittaratnâkaraṭikâ by Śrîkaṇṭhasûri.

Vṛittamâṇikyamââ by Trimalla.

Alamkârâśekhara of Mâṇikyachandra (1563 A. D.—Râjas of Trigarta, Duff, pp. 303-7). See Bühler's Kas'm. Report, pp. cxxviii-cxxix and I. O. Catal. pp. 346-7.

Chbandaḥkaustubha by Râdhâ-Dâmodara, with a commentary by his pupil, Vidyâbhûṣaṇa.

Jñânadarpaṇa by Nimiârka.

Karaṇavaishṇava by Saṃkara, son of Śukadevabhāṭṭa.

Śârṅgadharatîkâ by Âḍhamalla.

Chikitsâsârodadhi by Nandakiśora Miśra.

51. Mandsaur was the place I visited next. Here I saw four collections, all Jaina. One of them belonged to a private individual and was all in ruins. The other three belonged to Digambara temples. The Digambaras, I had known before, objected to leather being admitted into their temples, though Śvetâmbaras did not mind binding their books in leather or enclosing them in leather cases and keeping them thus enclosed in their temples. Here I found that they objected to wool also. I was not allowed to touch the books in the temples as I was wearing woolen clothing. A man, sitting beyond the carpet on which I was sitting, held before me the manuscripts I wanted to see. One collection mostly consisted of recent copies specially made. I saw a copy of Jainendravâyâkaraṇa in it and in another a Tattvârthavṛtti (Karaṇânuyoga), called Sarvârthasiddhi, by Fâjyapâdasvâmin, and a Kathâkośa by Brahmanemidatta, pupil of Mallibhûṣaṇa. Beyond these there was not much that was noticeable.

52. At Salemabad in the Kishangad State, I had heard, there was a gâdî (spiritual throne) of Nimbârka and that works belonging to Nimbârka's school of Vedânta would be found there. Through the State officials I got a list sent me of the manuscripts there. The collection seems to be poor in the number of manuscripts.

Among the manuscripts are :—

Several works of Keśavabhāṭṭa of Kaśmir, such as Vaiṣṇavadvharmamīmāṃsâ and Bhûchakradigvijaya.

Nimbârka's Bhâṣhya on the Vedântasûtras.

Vedântakaustubha by Śrînivâṭâchârya.

Brahmasûtrabhâṣhya by Bhâskarâchârya.

A life of Keśavabhāṭṭa of Kaśmîr.

Purushottama's Vedântaratnanaṁjûṣhâ and Vedântasrudrûma.

Nimbârkaprâdurbbhâva.

Harivyâsadeva's Siddhântaratnâvalî.

Nâradapañcharâtra.

53. From several places I received lists, mostly through Captain Luaid. They were from Dewas (Senior Branch), Jaoia, Rampura, Rajgad (C. I.), Ajaigad, Suthalia, Jhabua, Rutlam, Multhan and Bharatpur Agency. In asking for these lists it was stated that they should include only manuscripts and of Sanskrit works only and that the authors' names should be given, whenever they could be ascertained. There was hardly any list in which the directions were all carried out. Astrology and modern works on medicine seem to be in the greatest favour.

The following may be noted :—

Dewas (Senior Branch).

Kumârapâlaprabandha composed in Samvat 1492 by Jinamaṇḍana, pupil of Somasundara.

Rasikajîvana by Gadâdharabhaṭṭa.

Śikandarasâhitya by Raghunâthamisra.

Nâradapañcharâtra.

Vâchârambhana by Nṛisimhâsrama.

Vasishṭhasiddhânta.

Sûryasiddhântabhâshya by Raṅganâtha.

Jyotishchandrârkaruchi by Rudrabhaṭṭa.

Pañchapakshî by Varâhamihira.

Vaidyabhâskarodaya by Dhanvantari.

Samarâṅgaṇasûtradhâra by Bhojadeva.

A Kiraṇâvali by Haradatta.

Rampura.

Suvṛittatilaka.

Alamkârabhedanirṇaya.

Sâhityasûkshmasaraṇî with commentary.

Bhâshâbhûṣaṇayuta Upamâvilâsa.

54. At the end of my tour I called upon Captain Luard. The Agent to the Governor-General, Central India, had written to say, as mentioned in paragraph 65 of my previous report, that Captain Luard expected that he might be able to persuade the Jains and others to assist me in my search. Moreover on reading my previous report Captain Luard had himself written to me to say that the search on which I had started was more or less his child and he would like him to grow at least into youth. I, therefore, wanted to know how far he had succeeded in persuading owners and keepers of manuscripts to help in the search, so that I might continue my work with the proffered help. He said he regretted he had not met with the success he had expected.

55. Here, therefore, the special purpose for which I was deputed to go on tour ended. As a result of my search during the present two tours and of the preliminary one, I am persuaded that there are some very important collections which deserve to be catalogued and have their catalogues published, especially as they are not likely to disperse. Firstly there are the State Collections at Rewah, Jaipur, Jodhpur, Kishangad, Bundi, Kotah, Udaipur, Bikaner.

56. The State Collection at Jaipur I refer to is not the one which was shown to me as such (paragraph 37 of my previous report). I feel sure that there must be another and a far more important one, as I have already hinted in the paragraph of my

previous report, just referred to. Pandit Râlbâkrishna in his letter to the Viceroy of 10th May 1868, which was the origin of the institution by Government of the search for manuscripts, says that "the rarest books were collected by the liberal ancestors of the former (Mahârâja of Jaypur), from the time of Râjâ Mân Singh." Whitley Stokes in his note on the letter refers to "lists of the collections in State Libraries," such as that lately procured by the Political Agent at Jaypur." (Gough, pp. 1 and 3). Peterson in his Report for 1882-83, p. 45, says that he spent three days in going as carefully as possible over the library and considered the time too short for doing anything else than making a hurried note of books to be added to our lists of *desiderata*. The library I was shown could not be the library thus referred to. In his next report Peterson also added that the Jeypur Durbar had cordially acceded to the suggestion to catalogue the library made in his previous report and that the work must have made considerable progress.

57. Part of the Bikaner State Collection has been catalogued. But it would be desirable to supplement Rajendralal's Catalogue with one of manuscripts not included therein.

58. I had to report previously that the State Collection at Jodhpur was not at all in good order. But now the Jodhpur Darbar has resolved to set it in order and have it catalogued. The senior member of the Mehkma Khas some time ago asked for my views on the point and I have communicated them to him.

59. Then there are certain Jaina bhandars that are worth being made better known: the big one at Jaisalmer, one at least, if not more, of those at Bikaner and one at Jodhpur. The one at Bikaner that I mean is at present in the hands of a Jaina layman and he had to fight hard at court to prevent its going into another's hands, as he was sure that thereby it would have dispersed and been destroyed. He has already been sounded and is willing to accede to the proposal to catalogue his Mss. when it should be actually made. The big bhandar at Jaisalmer, I am hopeful, the trustees can be prevailed upon to allow to be catalogued. But it would not be so easy to persuade them to so facilitate matters, that the work of cataloguing would be allowed to go on without a hitch for a reasonable length of time every day. With the help of the Dewan, however, and some of the trustees who seemed to me to be very amenable to reason, that too may very likely be managed. And lastly the Brahman Collection in the temples at Kotah should also be catalogued. The form of catalogue I have already suggested in paragraph 66 of my previous report.

60. With reference to the Jaina Collections, however, there is one question to be considered. There has been a great deal of activity recently going on in the Jaina community and they are having catalogues made of such Jaina Collections as it can get access to. Should the community make such catalogues and publish them, it would be superfluous for the Government to do so. I, therefore, made enquiries of the Secretary, Svetâmbara Jaina Conference,

about the Conference's intentions in making the catalogues. I asked him (1) whether it was true that, as I had been told, the object was simply to ascertain what Jaina works were available at what places and to make complete collections, at three different places, of all such as were extant; (2) whether the Conference intended making lists of all Jaina bhandars at all places and not only of those at Patan and Jaisalmer; (3) whether it intended publishing all or any of the lists that would be made; (4) whether the lists would take note of the Brahman works existing in the bhandars; and finally (5) whether the lists, either published or simply made and kept in manuscript, would give only the names of the works and the authors, the numbers of the leaves, lines and letters, and the age or would also give such extracts from the manuscripts as had been given in Petersen's list of the Śāntinātha Bhandar. The following is an extract from his reply :—"We have learnt that most of our valuable ancient works have been hidden in old times in such Bhandars and that the trustees or persons in possession of those Bhandars are averse to open them and to restore the damaged works. We have tried and made lists of the Bhandars at Jaisalmer and Patan and our Pandits are now engaged in making lists of other Bhandars. On making lists of the several Bhandars we intend comparing them all and seeing which book requires our immediate attention for its restoration. We have a mind to have copies of the works which are not in circulation at present, so that in future we may not be in need of again opening the Bhandars. We are trying to have a central library or so. This scheme is not yet ripe, but we hope in course of time to have it realised. As regards printing the lists we will decide after we have got all the lists and, so far as at present I can tell, we shall most probably have the lists printed." From this it seems that the object of the Conference is not a literary one in general but concerns itself with only the extant Jaina literature, sacred as well as profane. Accordingly the lists of the big Bhandar at Jaisalmer that I saw made on behalf of the Conference contained remarks with reference to each of the manuscripts as to the necessity of its being restored and as to the urgency or otherwise of the restoration. And further, in the case of almost all Brahman works only the names were given with no other information but that they were anyadarsaniya. The lists contained no extracts. Under these circumstances catalogues of Jaina Collections also will have to be made and published on behalf of Government.

61. There are a few more things I have to report. They relate to my first tour and the report dealing with it. At Indore on that occasion I had seen a number of old manuscripts belonging to a Paurāṇika in the service of the Shrimant Sardar Kibe Saheb. The Paurāṇika had then been recently carried off by plague. The manuscripts consequently practically belonged to the Sardar and he made them over some time ago to the Bombay Asiatic Society.

62. In paragraph 13 of that report I have referred to my being informed that manuscripts belonging to three or four Shastris at

Indore, who had died of plague, were being secretly sold and probably not to persons who would be interested in preserving them. I wrote to the Dewan Sahab, urging upon him the desirability of seeing what he could do to prevent such destruction. I do not know if in the midst of other affairs of the State he has been able to keep in mind my suggestion.

63. I had noted a copy of Śūlapāṇi's commentary on Yājñavalkya at Indore and one of Nāradaśmṛiti with Kalyāṇabhaṭṭa's commentary at Bundi. Professor Jolly of Würzburg, who has made Dharma one of his specialities, noticed them and asked me to get copies made of them for him, saying at the same time that the results of my tour seemed to him very important. Writing again he said that he would duly point out the importance of the discovery of the Ms. of Śūlapāṇi in a paper he intended writing on the commentaries on Yājñavalkya. By the kindness of the owner of this manuscript and of the Bundi Darbar I obtained a loan of both and sent copies of them to the Professor. I may mention that the owner of Śūlapāṇi did not even know that he had it, when I went to him to borrow it.

64. Of similar service has my report been to another scholar. Whenever I noted down in the report the existence of portions of Baudhāyanaśrautasūtra, a complete copy of which has been hitherto wanting, I had in my mind Dr. Caland of Utrecht, who is engaged on an edition of the Sūtra. He specified the portions for want of which he could not proceed with his work and asked for a loan of the original manuscripts containing them or at least copies of them. Not only he personally, he added, but the whole scientific world that had an interest for the study of Sanskrit, would be much obliged to me, if I could procure them for him. Fortunately some of the owners at Dhar, Gwalior and Ujjain were liberal-minded enough to lend them and I was able to send the originals themselves [to him through the India Office. They have been duly returned. Some of the manuscripts, Dr. Caland says, "were indeed of the greatest importance." There are still some other parts for which he would like to have additional materials. The three persons at Gwalior who had one or more of these died soon after my visit to that place. I have tried hard, but so far without success, to get these for him.

65. The manuscript of Vikramavilāsa in the State Collection at Gwalior, to which I referred in paragraph 30 of my previous report, I was at last able to get through the kindness of the Darbar and the Resident. I made use of the praśastis in it in a paper I read before the Bombay Asiatic Society on the occasion of its centenary.

66. Since the date of my last report I have received a list of Javan Singh's Collection at Kishangad referred to therein in paragraph 47. The list does not contain anything of much importance.

67. In paragraph 50 I have referred to the fact that a manuscript shown me at Shahpura (Rajputana) as one of Rāvaṇa's Bhāṣhya on Yajurveda turned out to be one of Mahādhara's Bhāṣhya on the Vājasaneyi-Saṃhitā. I have since noticed in a list from Rewah, received

through a friend, the entry: Vedabhâshya by Râvana-Mahîdhara. This shows that Mahîdhara's Bhâshya on the Yajus is taken by some to be the Râvanabhâshya on that Veda.

68. I have again to thank the Political Officers with whom I came in contact for their uniform courtesy and to the Maharajah of Bikaner also who seemed to take much interest in my work. To the Honourable the Agent to the Governor General, Rajputana, and the various Darbars in Rajputana I am extremely obliged for exemption from the vexatious inspection by Customs Officers.

I have the honour to be,

Sir,

Your most obedient servant,

SHRIDHAR R. BHANDARKAR,

Professor of Sanskrit.



APPENDIX I.

INSCRIPTIONS AT JAISALMER.

No. I.

From the Chintâmaṇi-Pârśvanâtha Temple⁴⁸.

The inscription is intended to be a praśasti of the festivities in connection with the consecration, etc., of the temple. Most of it is in prose. A long genealogy is given of the Śreshtins (merchants) who built the temple, who were of Ukeśa vamsa and Rankānvaya. The notable pilgrimages of some of their ancestors are mentioned with their dates. Then a Kharatara paṭṭāvali is given from Jinakuśala to Jinarāja and Jinavardhana is mentioned as being on the Paṭṭa at that time. It was Jinavardhana, who had the pratishthâ (consecration) of the temple built by the Śreshtins performed and also that of the idols therein in Samvat 1473 during the reign of Lakshmanarāja. The praśasti was composed by Jayasâgaragaṇi.

No. II.

From the same⁴⁹.

This is wholly in verse. The first two stanzas are devoted to the praise of Pârśvanâtha and the third one to that of Jaisalmer. Then a genealogy is given of king Lakshmana. The kings of the dynasty are mentioned as belonging to the Yadukula. The genealogy given begins with Jaitrasimha. Jaitrasimha's sons were Mûladeva (or Mûlarāja) and Ratnasimha, who righteously protected the earth as Lakshmana and Râma did of old. Ratnasimha's son was Ghatasimha who like a lion tearing up the elephants in the shape of the Mlechehhas forcibly wrested their Vapradarî from them. Mûlarāja's son was Devarāja; Devarāja's son was Keharî and the latter's son was Lakshmana. The last one receives general praise in six stanzas in which it is stated that he worshipped the feet of Sûrîśvara, Sâgarachandra. Then a paṭṭāvali of the Chândra Kula from Jinakuśala to Jinarāja is given. By the advice of Jinarāja the building of the temple was commenced by the Kharatara samgha during the reign of Lakshmana and by his orders Sâgarachandra in Samvat 1459 (*Naveshuvârâkhindu*) placed the idol in the innermost sanctuary (garbhagriha). Under the direction of Jinavardhana the temple was completed in Samvat 1473. Then the city which has got such a temple, the king in whose reign it was built, the Samgha who built it and those who would see it in future ages are all congratulated on their good fortune. The Jina temple is called Lakshmana-vihâra. The praśasti was composed by Sâdhu Kirtirâya.

No. III.

From the same⁵⁰.

This refers to the setting up of an idol of Pârśvanâtha in the temple in Samvat 1493 during the reign of Vayarasimha.

No. IV.

From a temple of Lakshmînârâyana⁵¹.

In this Jesalmern is spoken of as an invincible city of Vanigviśes (merchants) and as ruled over by princes of the Yâdava dynasty. Then a genealogy is given from Jaitrasimha to Lakshmana, omitting the Ratnasimha and Ghatasimha of inscription No. II. Lakshmana's son, Vairisimha, got the *pratishthâ* of the temple made in the Vikrama Samvat 1494 (*atîta* or past) and Bhâtika Samvat 813 (*pravartamâna* or current). Then exactly the same genealogy as above is given again in prose from Râula Jatasîha and it is stated that the Pañchâ-yatanaprâsâda was *pratishthita* (consecrated) by Vairisimha for the prospering of all desires and for pleasing Lakshmîkânta.

No. V.

From the Sambhavanâtha Temple⁵².

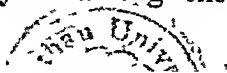
(The temple underneath which is the big Bhandar).

Jaisalmer is herein praised as being acknowledged even by powerful Mlechchha kings to be difficult to capture even for thousands of enemies. Then is praised the family of the Yadu kings. A genealogy of the vamśa (dynasty) in prose follows, beginning with Râula Sri Jaitasimha, with Râula Sri Dâdâ interposed between Ratnasimha and Ghatasimha. Keharî is here called Kesarî. The genealogy ends with Vairasimha. A pattâvali of the Kharatara Vidhipaksha of the Chândra kula (a set of the Jainas) follows, beginning with Vardhamâna. It mentions a few facts, literary and others, in connection with many of the names, most of which facts are well-known. The following may be noted :—

That Jinadatta (the successor of Jinavallabha) had the title Yugapradhâna given him by Ambikâdevî. This is referred to in Jaysâgara's commentary on Jinadatta's Samdehadolâvalî.

The pattâvali ends with Jinabhadra. Jinavardhana has been omitted, naturally for the reason given in Klatt's Onomasticon (page 34). Jinabhadra's character, learning and teaching are praised. By his advice Vihâras (temples) were built and idols put up in various places and in places like Anahillapâtaka, the Vidhipaksha Srâddhasamgha formed treasures of pearls of knowledge (libraries). His feet, the inscription says, are worshipped by the kings Vairisimha, Tryambakadâsa and Kshitindra.

A genealogy is then given of the builders who were of the Chopadâ gotra, Ukeśa vamśa. In Samvat 1487 they performed a pilgrimage to Satrumjaya and Raivata and made the Pañchamyuddhâpana in 1490. By the advice of Jinabhadra they built this temple in 1494 during the reign of Vairisimha. The festivities in connection with the *pratishthâ* took place in Samvat 1497, when Jinabhadra put up 300 idols of Sambhavanâtha and others, Sambhavanâtha being the Mûlanâyaka among them. Vairisimha took part



in the festivities. Then a wish is expressed for the victory, throughout the three worlds, of some Jinakuśala Munîndra of the Kharatara Vidhipaksha. The Prasasti was composed by Vâchanâchârya Scmakunjara, pupil of Vâshaka Jayaśâgara.

No VI.

From the same⁵³.

This contains the Kharatara patṭâvali referred to, in my report on the S'vetâmbara Jaina Mss purchased for Government in 1883-84, as mentioned in Dharmasâgara's Pravachanaparîkshâ (Dr. Bhandarkar's Report for 1883-84, page 152). It goes down to Jinabhadra, omitting Jinavardhana. The inscription states that a *tapahpatṭikâ* was put up by the advice of Vâchanâchârya Ratnamûrtigani in Samvat 1595, while Jinabhadra was on the *patṭa* and Châchigadeva on the throne.

No. VII.

From the Sântinâtha Temple⁵⁴.

This is an inscription mostly in Gujarâtî prose. Towards the end there is one sentence in Sanskrit prose and two Sanskrit verses. In the beginning also there is one Sanskrit verse. The performance of pilgrimages and building of temples are recorded in the inscription. It contains the following genealogy :—Râûla Châchigadeva, Râûla Devakarṇa, Râûla Jayatasimha. The last is mentioned as being on the throne in Samvat 1583 and Lunakarṇa as being heir-apparent. Devakarṇa is mentioned as ruling in Samvat 1536, in which year it seems the pratishṭhâ of this temple was made. Jayantasimha is referred to as being on the throne in Samvat 1581 also.

No. VIII.

From the temple of Mahâdeva⁵⁵.

It records the building of the temple by the queen of Râûla Bhîmasimha, son of Mahârâûla Hariârâja, in Samvat 1673 (atîta), Saka 1538 and Bhâṭika 993 (pravartamâna).

No. IX.

From the temple of Giridhârîjî⁵⁶.

It records that the temple of Purushottama was built in Samvat 1852 or Saka 1717 (pravartamâna) by Mahârâûla Mûlarâjajî. The inscription is partly in Sanskrit and partly in a dialect of Hindî.

No. X.

From the temple of Hanumân.

It records the building of six temples by Mahârâvala Mûlarâja in 4898 of the Yudhisṭhira era, Samvat 1854 or Saka 1719.

The above inscriptions along with a pattāvali noticed in the report give some information and a few definite dates relating to the Mahārāvals of Jaisalmer as shown in the following list :—

1. Jaitasimha or Jaitrasimha.
2. Mûlarāja, son of 1.
3. Ratnasimha, son of 1 (does not occur in the list at pages 290-1, Duff's Chronology).
4. Dûdâ (in No. V only).
5. Ghatasimha, son of 3.
6. Devarāja, son of 2.
7. K_sarî or Kehari, son of 6.
8. Lakshmana, son of 7, Samvat 1459, 1473.
9. Vairisimha or Vayarasimha, son of 8 (No. IV), Samvat 1403, 1494 (Bhâtika Samvat 813), 1497.
10. Châchiga, Samvat 1505.
11. Devakarna, Samvat 1536
12. Jayatasimha, Samvat 1581, 1583.
13. Lunakarna, probably a son of 12.
14. Mâladeva (Baladeva in Duff's Chronology), second son of 13 (Tod), Samvat 1612.
15. Harirāja.
16. Bhîmasimha, son of 15, Samvat Vikrama 1673, or Bhâtika 993.

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25. Mahārāvala Mûlarāja, Samvat 1852, 1854.

The Rāvals or Mahārāvals of Jaisalmer belonged to the Bhaṭṭi tribe and seemed to have sometimes used an era which they called Bhâtika era and which was later than the Samvat era by 680-1 years.

In only three of the above inscriptions the genealogy begins with Jaitrasimha, viz., Nos. II, IV and V. In No. IV, however, the names of Ratnasimha and Ghatasimha are altogether omitted, probably because they were not in the direct line from Mûlarāja, Ratnasimha being his brother and Ghatasimha his nephew.

Ratnasimha has been omitted from the list of the Jaisalmer Mahārāvals at the end of Priusep and of Duff's Chronology. But No. V distinctly says that Ratnasimha was king and No. II that Mûlarāja and Ratnasimha enjoyed the earth as did Lakshmana and Râma of old. According to Tod's account, however, both Mûlarāja and Ratnasimha fell together in 1295 A. D. during the siege of Jaisalmer by Ghorî Allauddin's army.* Very likely, though Ratnasimha was not actually crowned, he might have been regarded as joint king, as the comparison in No. II to Râma and Lakshmana would seem to indicate.

* Rājasthān II, p. 225.

Out of the three inscriptions above referred to Dûdî or Dûdû is mentioned only in V. His name, however, occurs in the list at the end of Prinsep, though not in Duff's list. Dûdû was not in the direct line, but was elected Raval some years subsequent to the fall of Mûlarâja and Ratnasimha.

From Tod's account we know that Devarâja was carried off by fever during the siege in which his father fell. So his name appears neither in Duff's list nor in that in Prinsep. Of the above inscriptions only No. V speaks distinctly of his having been a king. The other two simply say he was son of Mûlarâja. These two inscriptions, however, speak in the same terms of also some of those who, it has never been doubted, were actually on the throne.

APPENDIX II.

1.—दानवादयसमुच्चय.

पुराणागमवाक्यानि परामृष्य बुधैः सह ।
कृतो योगीश्वरेणायं दानवाक्यसमुच्चयः ॥

2.—प्रतापमार्तंड.

श्रीमत्प्रौढप्रतापविनिर्जितभूपालचक्रचूडामणिमरीचिमंजरीनीराजितचरणकम-
लश्रीमन्महाराजाधिराजपुरुषोत्तमदेवगजपतिनंदनभ्रमरचरवीरकेदारपाकनाकचो-
लमहामंडलेश्वरगजपतिगौडेश्वरनवकोटिकर्णाटककलवरगेश्वररूपनारायणेत्यादि-
विविधविरूढावलीविराजमानोन्नतमानापनोदकदुस्तरसंसारसागराविनिमग्नसकलज-
नसमुद्धरणवीरनारायणचरणारविंदमकरंदमधुकरमधुकरकीर्ति कौमुदीसमुल्लाससुधा-
करसकलशास्त्रविशारदसारदाधिवासपरमात्मविचारचातुरीचमत्कारचितामणिदिन-
करवंशावतंसमहाराजाधिराजश्रीमत्प्रतापरुद्रगजपतिवि० प्रतापमार्तंडाभिधे समय-
निर्णये...

3.—सिंहसुधानिधि.

The Colophon reads : श्रीकाशीराजकुलकमलप्रकाशनपट्टप्रतापमार्त-
ंडस्य बुंदेलखंडमंडलीमंडनस्य श्रीमहाराजाभारतशाहतनुजन्मनः श्रीराजाधिरा-
जस्य देवीसिंहदेवस्य...

4.—वस्तुपालप्रशस्ति.

कृत्वाधः कच्छपं सिन्धुराजप्रक्षोभशोभितः ।
अमंदरोचितभुजोप्यभवयः श्रियः प्रियः ॥ ६ ॥
कीर्तिस्तोमसुधाभृतानि वसुधाखंडानि रेजुः सुधा-
कुंडानीव नव त्रिविष्टपसदां स्वाद्यानि यस्मिन् विभौ ।
रक्षानागचतुःकिका इव सदा सेवासमायातषट्-
त्रिशद्राजकुलीयदक्षिणभुजव्याजेन येषां वभुः ॥ ७ ॥

...भस्मीकृतरिपुरभूद्धीमनृपतिः ।

यदुत्पाते जाते द्रुतवृतभियो भोजनृपते-

रुरः श्रीरास्यं गीः करमसिलता युक्तममुचत् ॥ ११ ॥

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तत्त्रैलोक्यनिभत्रिभूमिकगृहक्रोडस्फुरन्मालव-

क्षमाभृत्कीर्तिनिनंविनीमुखपरिक्षेपाय पांसूत्करं ।

लीकालुप्तजगद्वयं खरखुरोत्खातक्षमामंडल-

च्छिद्रौघैररगालयेपि तुरगा यस्य क्षणाच्चिक्षिपुः ॥ २० ॥

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जैनं धर्ममुरीचकार सहसाऽर्णोराजस (म !) त्रासय-

द्वाणैः कुंकुणमग्रहीदपि गुरुचक्रे स्मरध्वंसिनं ।...२९

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अर्णोराजांगजातं कलकलहमहासाहसिक्यं चुलुक्यं

श्रीलावण्यप्रसादं व्यतनुत स निजश्रीसमुद्धारधुर्यं ।... ३३

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सचिवप्रवरं कंचित्प्रार्थितस्तेन (i.e. वीरधवल्लेन) पार्थिवः ।

श्रीमान् भीमो मुदा वाचमुवाच श्रवणामृतम् ॥ ३९ ॥

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श्रीमन्नेतौ निजश्रीकरणपदकृतव्यापृती प्राति(प्रीतिः)योगा-

नुम्यं दास्यामि विश्वं जयतु नवनवं धाम तन्मन्त्रमित्रम् ॥ ५० ॥

इत्युक्त्वा प्रीतिपूर्णय श्रीवीरधवलाय तौ ।

श्रीभीमभूभुजा दत्तौ वित्तमाप्तमिवात्मनः ॥ ५१ ॥

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कीर्तिकश्मलितपार्वणसोमः सोम इत्यजनि तस्य तनूजः ।

सिद्धराजगुणभूषणभाजः संसदो विशददर्पणकल्पः ॥ ४४ ॥

उत्कर्षप्रगुणां गुणागुणपरिज्ञानौचित्यो मन्महे

तस्य प्रीतिरसादन्यमनसा येनान्वहं सेविताः ।

देवस्तीर्थकृदेव केवलनिधि [२९] विद्यानिधानं गुहः

सूरिः श्रीहरिभद्र एव गुणधीः सिद्धेश एवाधिपः ॥ ४५ ॥

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वीरश्रीवी(वः)रधान्नि वीरधवल्ले सिंहाखान् मारवान्

नेतुं यातवति प्ररूढपुलकैरंकूरयन् पौरुषं ।

यस्तीर्त्वा (यः i.e. वस्तुपालः) यदुसिंहसिंहणवलांभोधिं भुजक्रीडया
गर्जन्नार्जितवान् यश्चित्रजगतीमुक्तालतामंडनं ॥ १३ ॥
...येनाकारि तमोनिकारि कलशालंकारि शत्रुंजय-
क्ष्माभृन्मंडनमिद्रमंडपमहो नाभेयभर्तुः पुरः । ... ५५

5 —हम्मीरमदमर्दन.

सूत्र० । ... सूरिः श्रीवीरसूरिर्भृगुमुनिनगरीकर्णधूरावर्दि-

प्रायः श्रोसुत्रताहिद्वितयमधुकरः श्रेयसां भूः पुराभूत् ।

...तच्चरणपरिचरणरोचमानमानसः प्रतिकविमानससमुद्रलौपलोपामुद्रापति-
सिताम्बरमुनिशतसेव्यमानपदपद्मो ... श्रीजयसिंहनामा कविरस्ति । ... अस्ति
तदानेन्दुकौमुदीसमुदयायमानमसमानलसन्नवरसातिपूरणपरिगलितप्रत्यक्षानिर्द-
सुंदरसुधाकुंडमंडितमहीमंडलमूलं दृग्ग्रेसनाश्रवणरसनीयं शरीरवादिव यशश्चुलुक्य-
कुलकाननकल्पतरोः श्रीवीरधवलदेवस्य सहृदयहृदयमुद्रामुद्रोटकं हम्मीरमदमर्दनं
नाम नाटकं ।

End:— श्रीमच्चंडपगोत्रमंडनमणे श्रीवस्तुपाल स्वयं

वाग्देव्या त्वाये ङीकितं यदधुना मंत्रिन् मया नाटकं ॥ १ ॥

आकल्पं ककुभो ... ॥ सं० १२८६ वर्षे आषाढवदि ९ शनौ हम्मीर-
मदमर्दनं नाम नाटकं ॥

6.—हम्मीरमदमर्दन.

नाचंते सूत्रधारः । अहो महोदधिमुखंमुखरलहरीमधुगाधरपानमहमहनीयमही-
सरिन्मुखमंडनदाक्षिणकुंडलायेतस्तंभतीर्थनगरीगरीयोत्तांकुरस्य त्रिभुवनविभुवि-
नम्रमौलिमुकुटमाणिकिरणधोरणीधौतचरणारविंदस्य...श्रीभीमेश्वरस्य यात्रायां ...
समस्तसचिववास्तोःपतिश्रीवस्तुपालकुलकाननक्रेलिसिंहेन श्रीमता जयंतिसिंहेन स-
मादिष्टोऽस्मि । यदिह बहुभिरपि बहुदेशाभ्युपेतैर्भयानकमयान्येव प्रकणानि प्रपंच-
यद्विरनेकशः कुशीलवसार्थैः कदर्थितोयं लोकः । तदधुना मधुरितनवरसबंधप्रसर-
बंधुरं कमपि प्रबंधमभिनयन्नभ्युपनय पुनरपि प्रमोदपदवीं सभासद इति ।

In continuation of the 1st part of 5:— तदभिनयमानः स्मयमानयामि
सामाजिकान् । विमृश्य सोल्लासं । अहो महनीयमिदमस्मदीयं खलु निखिलम-
प्युत्तरोत्तरगुणोपनिषत्परिषदाराधनं साधकं । तथाहि ।

एते नाऽकर्ममर्मसु नटाः प्रत्येकमुत्कर्षिणः
 सभ्योयं च जयंतसिंहसचिवश्चिद्रूपचूडामणिः ।
 शौर्यश्रीसदनं च वीरधवलाधीशः कविश्चाद्भुत-
 प्रज्ञः श्रीजयसिंहसूरिरिति मे कोप्येष पुण्योदयः ॥

7.—हम्मीरमदमर्दन.

सविस्मयस्मितं । सखे तेजःपाल । अस्य महामात्यमौलिमाणिक्यस्य मतिमुधा-
 संजीवितचाणक्यस्य तन्नीतिचातुरीचरितं वज्रसर्वशसमुत्कीर्णमिव वर्तते मन्मनसि ।
 यस्तदा ।

दूराकृष्टप्रकृष्टोत्तरलयदुमहीपालसेनाभयार्त-
 त्रस्तश्रीमालबोर्वीधवाशिथिलसुहृच्चक्रसाहाय्यशक्तिः * ।
 श्रीसिंहोनेन निन्ये मयि कृतकरिपुर्लटदेशाधिनाथः
 प्रज्ञासंपृक्ततेजस्तृणगणितजगच्चक्रबालोपि मैत्री ॥

8.—हम्मीरमदमर्दन.

सचमत्कारशिरःकंपं । अहो महामात्यशक्रस्य विक्रमविक्रीडितमपि कंषित-
 सुरासुरशिरःशेखरं । यतस्तदा मयि मरुनरेन्द्रनिग्रहविग्रहव्यग्रे तत्पितृवैरमनुस्म-
 रतः स्मरारिपौरुषस्य सिंधुराजतनुजन्मनो लाटदेशाधिपसिंहभ्रातृव्यस्य समाकृष्ट-
 सिंहनसेनापातिततेः संग्रामसिंहस्य मत्पार्ष्णिग्राहसाहसिकमनसोनुधावतः क्रुधा-
 वतानेन युद्धसनद्धेन खलितमरुध्यत सचिवचाणक्येन । सोल्लासहासं ।

कोपाकुलेस्मिन् सचिवे न शस्त्राभ्यासो रिपूणां फलदस्तशमूत् ।

तेषां क्षणोद्वाहनवाहवेगाभ्यासस्तु सद्यःफलदो बभूव ॥

अधुना तु सचिवपतिरचितपराभवप्रज्वालितपूर्वाविरोधेन सैंधुराजिना जनितो-
 त्साहो अस्मान् प्रति प्रयाणकाय प्रगुणविभूत बलांबुधिमग्नानेकभूमृदाभोगः
 श्रीसिंहनभूपतिः । इतस्तु विस्तीर्णतरतुरगचमूचलनचलदचलाचक्रस्तुरङ्गवरोपि
 प्रयाणकमकार्षीत् । इतस्तु दुस्तरतरतेजोदवानलज्ज्वलत्तकलरिपुकुलः कुलिशके-
 तुकुतूहलोज्ज्वलभुजबलो मालवमर्हीदुरप्यकृत प्रयाणोपक्रमं । इत्यस्माकमाकस्मिकः
 सर्वतोपि संकटसंघट्टः ।

* Karmadhār. of दू-तं and व-क्ति.

9.—हस्मीरमदमर्दन.

तेजः० । देव मंहीसहस्रांशो भृशं म[म ?] स्तवनपवित्रं वचः प्रपंचयत्यर्थः ।
पंचग्रामसंग्रामसंकटे स्वकीयनयनपथगथिकीकृतभवद्विक्रपेणाहमपि पवित्रयाभि
निजरसनां स्फुटव्यावर्णनेन ।.....वीर० । सकोपमिव तमपांगेन मृगयमाणो
वस्तुपालं प्रति । तदभितो मतिभिरेव प्रतिनृपतिशनानि स्तंभयन्तु भवन्तु संप्रतं
मम हस्मीरवीरं प्रति प्रयाणप्रयत्नः ।

10.—हस्मीरमदमर्दन.

तदिदानीं म्लेच्छचक्रवर्तिनममुमभ्यर्णवर्तिनमनुप्रविशत एव मरुपतीनुररी-
करोतु देवस्वरितरसंचरणेन । तद्यमपि भवत्सामीप्यमयत्तरबुद्धयैव विघटनीय
इति तेजःपालस्य कर्णे एवमेव ।

11.—हस्मीरमदमर्दन.

ॐ हो सुगृहीतनामधेयानां मतिभिरतिशयेन दीप्यते सहजदीप्तोपि प्रमुप्रतापः ।
तथादि । स्वदेशस्वदेशमभितरन्तु स्वेच्छया म्लेच्छराजसैन्येषु तातकारितया
प्रयाणकस्य मृशमदोर्धकारितया तथा निरतिशयामाशाभाशंकां च प्रपंचयंतः
स्वयममिलन्नभी मरुदेशनरेशाः श्रीवीरधवलस्य । तदिदानीं ।

श्रीसोमसिंहोदयसिंहधारावर्षैरभीभिर्मरुदेशनाथैः ।

दिशोष्ट जेतुं स्फुटमष्टबाहुच्छिभिः समेतैरभवत्प्रभुर्नः ॥

अपि च आराध्य बुद्धिसुधासेकसोद्रेकस्य मदनदेवीनंदनस्य प्रेमपादपस्य
परिपाकपेशलं फलं कलयितुमिव त्वरिततरभाजगाम संग्रामभासुरः सुराष्ट्रासीमंतमाणिः
श्रीभीमसिंहः । सविमर्श । अहो ज्येष्ठतातमतिकल्पलतिका संप्रति फलति स्म ।
यत्तदा मदांघासिधुरदुर्धरयदुधराधवद्वैरस्माभिर्विघव्यं संहतवेव स्फुरंतौ चित्रका-
व्यशब्दार्थाविव दुर्भेदौ महीतटमहीपतिः शटदेशदेशधिपती विक्रमादित्यसहजपा-
लाभिधौ भेदयित्वा पृथक् क्रियेतां । तदिदानीमन्योन्यमनन्यमन्युमहोत्साहाव-
हंपूर्विकया स्वयं समाजगमतुरस्मदधिपहृदयावर्जनाय । अन्यच्च ।

उत्तुंगानां भूभृतां सत्यमेषां त्रिस्तीर्णाभिर्बाहिनीभिर्मिलित्वा ।

कोटीसंख्याः सर्वतः क्षुद्रभूमृद्बाहिन्योपि प्राचुरस्मद्वलान्त्रिं ॥

विचिंत्य । कथमद्यापि दक्षिणावनिपालमालवनरेशयोर्यात्रानियंत्रणप्रपञ्चं वाय
प्रचारितौ निपुणकमुवेगाभिधानौ चिरयतश्चरप्रवानौ ।

12.—हम्मीरमदमर्दन.

स्वस्ति श्रीमहाराजदेवपालदेवः संग्रामसिंहमण्डलेधरं समादिशते । अस्मा-
भिर्निजविजयश्रीवर्षाकरणकारणं त्वत्कृते प्रहितमिदमश्वरत्नं । त्वया तु सत्तमत्रैव
फटके स्थातव्यं । यदा गुर्जरावर्गं प्रविशतोस्य नृपस्य वयमाकस्मिन्कागमनेन
समरसंरम्भं संभावयामः । तदा निजपितृवधवैरार्गवोत्तरणाय तरीकरणीयः
करवाल इति ।

13.—हम्मीरमदमर्दन.

सविमर्शं च । सुवेगवदनारविंदमकरंदेन विघटितसंग्रामसिंहस्य सिंहनेत्रस्यो-
दंतेन प्रमोदपदवीमारोपिताः स्मः । स खलु तमेतद्देशीयमग्रेतरं विना न विनाश-
यितुमीष्टे किंचिदप्यस्मदीयं ।सचमत्कारोत्कर्षं । सत्यं वाचामगोचरः
संग्रामसिंहस्य जगत्प्रवित्राणि तानि चरित्राणि ।

अन्वर्कं द्युतिशालिनोऽनु शशिनं सौम्यस्पृशोन्वर्जुनं
योद्धारोऽनु बलिं च दानचतुर्ता जतेति नित्या श्रुतिः ।
एकत्रैव तु सिंधुराजतनये तादृश्यशो जल्पतां
चेद्दिघ्नाय विभाति वीर्यवलक्ष्माभृद्गुणानुस्मृतिः ॥

सानुस्मरणं च ।

दुस्साधं वत बाहुकोटिभिरपि श्रीसिंहनोर्वीधव-
स्वंधावारभरं भुजद्वयसखः श्रीसिंधुराजिर्जयत (नृ ?) ।
रेवाया विलुलोप विस्मयरसं संग्रामजाग्रदश-
ग्रीवाहंकृतिहंकृतागर्ज (गर्जु) नभुजासंभारसंभावितं ॥

सोऽपि संप्रति ततो विघटितः समागच्छन्निह संधानमिच्छन्निजप्रधान-
पुरुषं भुवनकाभिधानमनुयुज्य सुवचनोपायनादिभिरस्मानावर्जयामास ।

14.—हम्भीरमदमर्दन.

तं पुनः प्रतिपार्थिवायुर्वायुकवलनप्रसर्पदसितसर्पायमाणकृपाणदर्पस्मितमस्म-
दमिलितं मेदपाटपृथिवीललाटमंडनं जयतलं विग्रहीतुं कृतादरस्य हम्भीरमहोशितुः
किंवदंतीं निवेदयितुमद्यापि न कोपि दूतः समुपैति ।

15.—चक्रपाणिविजयकाव्य.

पुनातु पादांतपतद्भरित्रीसीमंतरनप्रतिविस्मितो (बिम्बितो ?) वः ।
तन्मस्तकारूढसुरारिभारनिरस्तिहेतोरिव चक्रपाणिः ॥
ग्रामोस्ति शांडिह्यकुलोद्गतानां गौडेषु भट्टांकितकोशलाख्यः ।
गंगेव नैवोज्झति यत्प्रसूतिरेकांततः केशवपादसेवाम् ॥
तत्राननश्रेणिषुवो विरिंचेर्बभूव भट्टो नरबाहनाख्यः ।
श्रुतेः समस्कंधतया स्थितानि श्रुःयंतराणीव वचांसि यस्य ॥
देवो विवस्वानिव कश्यपस्य तस्याजितो नाम बभूव सूनुः ।
त्रयीभ्यस्य ज्वलतस्तपोभिर्यस्यार्थमादत्त समस्तलोकः ॥
आकंठतृप्तं प्रशमामृतैः स वैकुंठनामानमकुंठविद्यं ।
असूत सूनुं स बभूव यस्य विद्यातपोधाम सुतः सुनामा ॥
नत्वोपनीतामपि पार्थिवेद्वैर्गुणानियं न क्षमते शवेति ।
द्वारि श्रियं स्तंभयतो बभूव श्रीस्तंभ इत्येव हि यस्य नाम ॥
त्रस्तः शतच्छिद्रकावित्वकथाजातेपि जाड्ये खलवाक्यब्रह्मे ।
लक्ष्मीधरो नाम तदीयसूनुरनुप्रविष्टः सुजनस्य कक्षां ॥
ओजोविहीनापि विनापि कांतिं कृता हरेः कीर्तिसमाधिनेति ।
चंद्रोदयध्यानपरायणेव कुमुद्वती यस्य न नीरसा गीः ॥
श्रीभोजदेवैदुविराजितायां तस्यां सभापंचदशीनिशायां ।
विनापि मुद्रामतिवाह्यमेव दूरीकृतं दुर्जनतस्करेण ॥
षाकर्ण्यतां काव्यमिदं तदीयं जितं यदप्यादिकविप्रबंधैः ।
भास्वान्निरस्तद्युतिमंडलोपि सुधामयः किं न दिवातर्नेदुः ॥ युग्मं ।
उदारसवैः सुकृतैः प्रजानां प्रजापतेरंश इवावतीर्णः ।
बभूव वंशे दनुजेश्वराणां विश्वैकरत्नं बलिरादिराजः ॥

16. Buddhisâgara's Vyākaraṇa, शब्दलक्ष्मलक्षण.
Part of leaf 1 is torn. The first few words are:

नःवा प्रबद्धो लघुपूर्णपद्यवान्छब्दस्य लक्ष्मानुपबुद्धिवृद्धये

End:— श्रीबुद्धिसागराचार्योऽनुग्राह्यो भवदेतयोः ।

पंचग्रन्थौ स चाकार्थौ (र्षोत् ?) जगद्धितविधित्तया ॥ ८

श्रीविक्रमादित्यनरेंद्रकालात् साशीतिके याति समा[स]हस्ते ।

सश्रीकजावालिपुरे तदाद्यं दृढं मया सप्तसहस्रकल्पं ॥ ११ ॥

17.—उद्भटालंकारसारसंग्रहः.

Beg. :—विद्वदप्यान्मुकुलकादाधिगम्य विविच्यते ।

प्रतीहारैंदुराजेन काव्यालंकारसंग्रहः ॥

End :—महाश्रीप्रतीहारैंदुराजविरचितायामुद्भटालंकारसारसंग्रहलघुवृत्तौ
षष्ठोऽध्यायः ॥

मीमांसासारमेवात्पदजलधिविधोस्तर्कमाणिक्यकोशा-

त्साहित्यश्रीमुरारैर्बुधकुसुममधोः सौरिपादाब्जभृंगात् ।

श्रुत्वा सौजन्यासिंधोर्द्विजवरमुकुलात्कीर्तिवल्ल्यालवालात्

काव्यालंकारसारे लघुविवृतिमधात्कोकणः श्रींदुराजः ॥

18.—कल्पलताविवेकः.

Beg. :—यत्पल्लवेन विवृतं दुर्बोधं मन्दबुद्धिभिश्चापि ।

क्रियते कल्पलतायां तस्य विवेकोयमतिमुगमः ।

सूर्याचंद्रमसाविति

End :—इति कल्पपल्लवशेषे कल्पलताविवेकेर्थालंकारनिर्णयो नाम चतुर्थः
परिच्छेदः समाप्तः ॥ ६० ॥ इति समाप्तः कल्पलताविवेकाभिधानः कल्पपल्लवशेषः ।
कल्पपल्लवमात्रेण न ये कल्पलतां त्रिदुः । कल्पपल्लवशेषोऽयं निर्मितस्तद्विदेपरः ॥

अपर इति । एकस्मिन्विवरणे कृतेऽपरविवरणं करणं श्रोतृणामवबोधहेतुतया श्रेयस्त एवेत्यर्थः ॥

पल्लवकलशविराजिनि कल्पलताविबुधमंदिरे रचिनः ।

शेषध्वजो विजयतां च्छेदपद्धतिपताकोयं ॥

19.—व्यक्तिविवेक.

अनुमानांतर्भावं सर्वस्यैव ध्वनेः प्रकाशयितुं । व्यक्तिविवेकं कुरुते प्रणम्य माहिमापरवाचं॥ मु(यु६)क्तोयमात्मसदृशान्प्रति मे प्रयत्नो नास्त्येव तज्जगति सर्वमनोरमं यत्... ॥ श्रीधर्षस्यांगभुवा महाकवेः श्यामलस्य शिष्येण । व्यक्तिविवेको विदधे

20.—काव्यमीमांसा.

Beg:—अथातः काव्यं मीमांसिष्यामहे यथोपदिदेश श्रीकंठः (ठ ?) परमेष्ठिवैकुण्ठादिभ्यश्चतुःषष्टये शिष्ये [भ्यः] भगवान् स्वयंभूरिच्छाजन्मभ्यः स्वांतेवासिभ्यः । तेषु सारस्वतेयो वृंदीयसामापि बंधः काव्यपुरुष आसीत् तं च सर्वसमयविदं दिव्येन चक्षुषा [portion containing a letter broken off] दितिनं भूर्भुवःस्वः तृतयवर्तिनीषु प्रजासु हितकाम्यया प्रजापतिः काव्यविद्याप्रवर्तनायै प्रायुक्त । सोष्टादशाधिकरणीं दिव्येभ्यः काव्यविद्यां [portion broken off] संप्रपंचां प्रोवाच ॥ तत्र कविरहस्यं सहस्राक्षः समाम्नासीत् । उ — कमुक्तिगर्हः रीतिनिर्णयं सुवर्णनाभः अनुप्रासिकं प्रचेता यमो यमकानि...दः । शब्दश्लेषं शेषः वास्तवं पुरुस्त्यः औपम्यमौपकायनः अतिशयं पाराशरः अर्थश्लेषमुत्थयः उभयालंकारिकं कनिरूपणीयं हरतः । रसाधिकारिकं नादिकेश्वरः । देवाधिकरणं विषणः गुणौपादानिकमुपमन्युः क् पृथक् स्वशास्त्राणि विरचयांचक्रुः । इत्थंकारं च प्रकीर्णत्वात् सा किंचिदुच्चिच्छिदे । इतीयं प्रयोजकांगवती संक्षिप्य सर्वमर्थमल्पग्रंथेन अष्टाद...(शाधिक ?)रणी प्रणीता । तस्या अयं प्रकरणाधिकरणसमुद्देशः । शास्त्रसंग्रहः ॥ शास्त्रनिर्देशः ॥ काव्यपुरुषोत्पत्तिः पदवाक्यविवेकः । पाठप्रतिष्ठा । अ.....वाक्यविधयः । कविविशेषः कविचर्या राजचर्या । काकुप्रकाराः शब्दार्थहरणोपायाः । कविममयः । देशकालविभागः भुवनकोश इ.....(ति कविरह ?)स्यं प्रथममाधिकरणमियादि ।

इति सूत्राण्यथंतेषां व्याख्या भाष्यं भविष्यति ॥

समासव्यासविन्यासः सैष शिष्यहिताय नः

विशे..... गुर्वी ग्रंथेन तु लघ्वीयसी ॥

इयं नः काव्यमीमांसा काव्यव्युत्पत्तिकारणं ॥

इयं सा काव्यमीमांसा मीमांसा यत्र वाग्लुवः ।

वाग्लुवं न स जानाति.....यस्त्विमां ॥

*यायावरीयः संक्षिप्य मुनीनां मतविस्तरं

व्याकरोत्काव्यमीमांसां कविह्यो राजशेखरः ॥

काव्यमीमांसायां कविरहस्ये प्रथमेधिकरणे प्रथमोध्यायः शास्त्रसंग्रहः ।

End: इति राजशेखरकृतौ काव्यमीमांसायां कविरहस्ये प्रथमेधिकरणे
कालविभागो नाम समीक्षा अष्टादशोध्यायः ॥ ॥ समाप्तं चेदं कविरहस्यं
प्रथममधिकरणमष्टादशोध्यायः ॥

* Explained at top as यायावरकुलोत्पन्नः

21.—काव्यप्रकाशः.

कृती राजानकमम्मटालकयोः सं० १२१५ अश्विन शुदि १४ बुधे अद्येह
श्री मदनहिलपाटके समस्तराजावलीविराजितमहाराजाधिराजपरमेश्वरपरमभट्टारक-
उमापतिवरलब्धप्रसादप्रौढप्रतापनिजभुजविक्रमरणांगणविनिर्जितशाकंभरीभूपाल-
श्रीकुमारपालदेवकल्याणविजयराज्ये.....लिखपितं

22.—कर्मविपाकः.

संवत् १२९५ वर्षे अद्येह श्रीमन्नलके समस्तराजावलीविराजितमहाराजा-
धिराजश्रीमज्जयतुंगिदेवकल्याणविजयराज्ये महाप्रवानपंच०श्रीधर्मदेवे सर्वमुद्राव्या-
पारानपरिवंधयतीत्येवं काले प्रवर्तमाने श्रीउपकेशवंशीयसा०आसापुत्रेण श्रीचि-
त्रकूटवास्तव्येन चारित्रचूडामणिश्रीजिनवल्लभसूरिसंतानीयश्रीजिनेश्वरसूरिपदपं-
कजे मधुकरेण श्रीशत्रुंजयोज्जयंतादिमहातीर्थसर्वयात्राकरणसकलीकृतसंघमनोरथेन
...कर्मस्तवकर्मविपाक लेखिता

23.—लघुक्षेत्रसमासवृत्ति.

लघुक्षेत्रसमासस्य वृत्तिरेषा समासतः ।

रचिता बुधबोधार्थं श्रीहरिभद्रसूरीभिः ॥

पंचाशीतिकवर्षे विक्रमतो व्रजति शुक्रपंचम्यां ।

शुक्रस्य शुक्रचारे पुष्ये शस्ये च नक्षत्रे ॥...

No. 397 of the D. C. Collection of 1880-1 reads पंचाशीते for पंचाशीतिक and शुके वारे सौम्ये for शुक्रस्य-रे.

24.—खरतरपट्टावली.

तथा पुनरेकदा दिल्लीनगरे समागतस्तत्र त्वं दिल्लीपतिर्भविष्यसीति प्रागुक्त-
गुरुवचनस्मरणात् संप्राप्तविवेकेन मौजदीनसुरत्राणेन प्रवेशोत्सवः कृतः स्तथा
धनपालगृहे निवासः कारितस्तदानीं धनपालः श्रावको बभूव पतिसाहिना बहु
महत्त्वं दत्तं ततो महतीयाणः इति गोत्रस्थापना कृता तद्गोत्रीयाः श्रावका जिनं
नमामि वा जिनचंद्रगुरुं नमामि नान्यमिति प्रतिज्ञावतो बभूवुः एवंविधाः
श्रीजिनचंद्रसूरयो महाप्रभावका जातास्तदैव च पद्मावत्या प्रत्यक्षीभूय प्रोक्तं
चतुर्थपट्टे सातिशयं जिनचंद्रोति नाम दातव्यमिति तत एवेयं व्यवस्था जाता

25.—खरतरपट्टावली.

तथा शासनदेवतावचनात्तत एवाचार्यस्य नाम्न आदौ सप्रभावस्य जिनपदस्य
स्थापना प्रवृत्ता

26.—खरतरपट्टावली.

एकदा श्रीउद्योतनसूरि महाविद्वांसं शुद्धक्रियापात्रं विज्ञाय आरेषां व्यशी-
तिसंख्यानां ८३ स्थविराणां त्र्यशीतिशिष्याः पठनार्थं समागतास्तान् श्रीगुरुः
सद्रीत्या पाठयति स्म... अथ श्रीउद्योतनसूरिस्त्र्यशीतिशिष्यपरिवृतो मालव-
कदेशात्संघेन सार्द्धं शत्रुं जये गत्वा ऋषभेश्वरमभिषंघ पश्चाद्दलनानो रात्रौ सिद्ध-
वटस्याधोभागे स्थितस्तत्र मध्यरात्रपमये आकाशे रोहिणीशकटमध्ये बृहस्पति-
प्रवेशं विलोक्य एवमुक्तवान् सांप्रतमीदृशी वेल विद्यते यतो यस्य मस्तके हस्तः

क्रियते स प्रसिद्धिमान् भवतीति अर्थैतत् श्रुत्वा त्र्यशीत्यापि शिष्यैरुक्तं स्वामिन्
 वयं भवतां शिष्याः स्मो यूयमस्माकं विद्यागुरव तताऽस्मदुपरि कृपां कृत्वा हस्तः
 क्रियतां ततो गुरुभिर्दत्तं वासचूर्गमानीयतां तदा तैः शिष्यैः काष्ठच्छगगादिचूर्णं
 कृत्वा गुरुभ्य आनीय दत्तं गुरुभिरपि तच्चूर्णं मंत्रयित्वा त्र्यशीते [:] शिष्याणां
 मस्तके निक्षिप्तं.....अथ ते त्र्यशीतिरपि शिष्या आचार्यपदं प्राप्य पृथक् विहारं
 चक्रुः अथैकः स्वशिष्यो वर्धमानसूरिः १ त्र्यशीतिश्च इमेऽन्यदीयाः शिष्याः ८३
 एवं चतुरशीति ८४ गच्छाः संजाताः

27.—खरतरपट्टावली.

तथा जेसलमेरुनगरे जसधवलकारितचिंतामणिपार्श्वनाथप्रतिष्ठा कृता

28.—प्रबोधचन्द्रोदयकौमुदी.

धानकभू-

रासीद्यः क्षितिपालमौलिविलसन्मालार्चितांद्भिद्वयः ॥ १३ ॥

पुत्रस्तस्य गदाधरोऽखिलकलाकल्पप्रवीणो मनाक्
 मूर्धाणां धुरि विश्रुतो जगति यः संन्यस्य सर्वाण्यपि ।

कर्माणि स्वगुरुं प्रसाद्य विदधे कृत्वा सदात्माभिधां
 वृत्तं वेदशिरोविधित्सितम् - द्वाकथामृतं स्थंदिनीः ॥ ४ ॥

एकाकिनाथ च कदंबकरंबकुंज-

शाकाद्यनेकतरुगूहितमूढवासो ।

वृत्तिः कृता निखिलशास्त्रनिरस्तबुद्धि-

भाजा सदात्ममुनिना सुधियः क्षमतां ॥ ५ ॥

श्रीचिदानंदपादाब्जरजोराजितमस्तकः ।

चक्रे प्रत्यक्प्रवृत्तीनां श्रीसदात्मा मुनिर्मुदा ॥ ६ ॥

कलिता वर्णसंख्यायाः ७७३२३ रुद्राक्षरसेद्विधमुज्ज्वलोकैरियं कृतिः ॥

29.—सारस्वतसूत्रवृत्ति.

श्रीदत्ता*न्वयमाधुरविंप्रद्वारिकतनूजेन ।

कृतसूत्राणामर्थः प्रकाशितस्तर्कतिलकेन ॥ १ ॥

भारतमिति मे दयितं यत्प्रथितं भारतीनाम्ना ।

सारस्वतमप्येवं यदहं तामेव देवतां जाने ॥ २ ॥

आरब्धाभूदक्षपादीयसूत्रेष्वदौ वृत्तिस्तावदेकैस्तु शिष्यैः ।

विज्ञप्तिर्मध्येतदर्थं न्यधायि तुष्ट्यै तेषां वृत्तिरेषाम्यधायि ॥ ३ ॥

नयनमुनिक्षितिपांके वर्षे नगरे च टोडाख्ये ।

वृत्तिरिति संसिद्धा क्षितिमवति श्रीजहांगीरे ॥ ४ ॥

इति श्रीमोहनमधुसूदनानुजतर्कतिलकभट्टाचार्यविरचिता सारस्वतसूत्रवृत्तिः ।
सं० १६९१ श्रीरिणीनगरे

*क्षा० for ता० in " Notices."

30.—सर्वालंकारसंग्रहः.

उद्दामफलदां -- मुर्वीमुदधिमेखलां ।

भक्तिभूमिपतिः शास्ति शिवपाद्मज्जषट्पदः ॥ ३ ॥

तस्य पुत्रस्यागमहा -- द्रविणदांकिनः ।

सोमसूर्यकुलोत्तंसो महितो मन्मभूपतिः ॥ ४ ॥

स कदाचित्सभामध्ये का-(व्या?)लापकथांतरे ।

अपृच्छदमृतानंदमादरेण कवीश्वरम् ॥ ५ ॥

वर्णशुद्धिं काव्यवृत्तिं रसान् भावाननंतरम् ।

नेतृभेदानलंकारान् दोषानपि च तद्गुणान् ॥ ६ ॥

नाव्यधर्मान् रूपकोपरूपका - मिदा अपि ।

चाटुप्रबंधभेदांश्च विकीर्णास्तत्रतत्र च ॥ ७ ॥

संचिलैकत्र कथय सौकर्याय स मामिति ।

----- त्राथिनेत्यममृतानंदयोगिना ॥ ८ ॥

तंत्रांतरोदितानर्थान् वाक्येनैव क्वचित् -- ।

----- क्रियते सम्यक् सर्वालंकारसंग्रहः ॥ ९ ॥

31.—रसपञ्चाकरः.

श्रीमद्वैजलेदेविदोदरभुवि श्रीवत्सराजादभू-

च्छीरामाग्रजसुप्रसादवशतः संप्राप्तविद्योदयः ।

आस्ते सद्रुणपादपंकजरजोगंगावगाहस्फुर-

च्छास्त्रार्थः कष्टनातरंगितदृशां रंगाय गंगाधरः । १

प्राचीनपंडितवचःप्रचुरप्रवाहानानीय तेन शनैर्मतिकुल्यकाभिः ।

आपूरितः खलु गभीरतरो रसानां पद्माकरो रसिकहंसविलासहेतोः ॥ २ ॥

32.—अमरभूषण.

श्रीराणोदयसिंहभूपतनये श्रीशक्तिसिंहो नृपः ।

तत्पुत्रो प्रभुभाणसिहरभवत् क्षत्रीकुले निर्मलः ।

तत्पुत्रो महाराजपूरण इति धर्माधिको भूयति-

पुत्रस्तस्य सुरेन्द्रतुल्यशबलो दाता रवेः सुभवत् ॥ ३६ ॥

तत्पुत्रो महाराजमोहमनृपो धर्माधिको भूतके

तद्वंशे कुलदीपकः शुचिरलं देवेन्द्रतुल्यो नृपः ।

नाम्ना श्रीअमरेश इत्यभिमतो दिव्यः सदा सत्यवाक्

तद्भाष्ये मधुरात्मजेन रचितं व्योतिज्ञहर्षप्रदम् ॥ ३७ ॥

शक्तिसिंहकुले जातः प्रवरो मोहमात्मजः ।

अमरसिंहस्य तन्नाम्ना ग्रंथश्चामरभूषणम् ॥

लक्ष्मी [: ?] करसरोजे च सरस्वती स्थितानने

कीर्तिश्च कुपिता देशे गता ते भानुरात्मज ॥ ३९ ॥

इति श्रीमहाराजाधिराजगोब्राह्मणप्रतिपालकआरिमानमर्दकचतुर्दशविद्याविनोद-
रशिकमहाराजाश्रीअमरसिंहजी एतन्नामानुसारेण अमरभूषणग्रन्थे साधारण-
प्रकरणम् पंचदशमः ॥ मतिमहामासे कृष्णपक्षे तिथौ दु मौमवासरे लिखितं
व्यानी दामोदरभटजी श्रीमहाराजा संप्रति रामजीनी पुस्तकपठनार्थम् संवत्
१८९१ शाके १७९६ राज्य श्री महाराणायुवानसिंहजीकस्य

33.—प्रमाणमञ्जरी.

मुजभोजान्वयमंडनस्य प्रवृद्धवैरिगृहषंडनस्य ।

श्रीभानुराजस्य नरेशवर्ती मल्लः सुशिखी प्रकटं चकार ॥

॥ इति सूत्रवारमल्लधिरचिते प्रमाणमंजर्या आयतत्वाधिकारश्चतुर्थः

34.—नानाविधकुंडप्रकार.

सौम्येलदुर्गाधिपमानुराजः (ज ?) प्रसादपात्रं नकुलाभिधानः ।

शिल्पी सुतस्तस्य चकार शास्त्रं मल्लः सतां यः प्रणयैकपात्रं ॥

इति श्रीसूत्रधारशिल्पीनकुलात्मजमल्लेन वि० नानाविधकुंडप्रकारः समाप्तः॥

35.—विश्ववल्लभ.

Beg. :—श्रीराघवेन्द्राहिसरोजयुग्मं नत्वा गुरोरपि तथा कथयामि शश्वत् ।

ज्ञानं जलस्याथ तदाश्रयाणां विभिं द्रुमाणामपि रोपणाद्यं ॥ १ ॥

यद्वंशे वसुधाधिपाश्च बहवो या(जा ?)ता धरामंडले

भुक्तं यैरखिलं शकाधिपतयो बद्धाः पुनर्मोचिताः ।

श्रीमद्रावलभोजकर्णनरसीखुम्माणमुख्याः परा-

स्तेषां भूरिगुणा यशोपि विततं दिग्मंडले गीयते ॥ २ ॥

तद्वंशे विष्णुभक्तः प्रतिसुभटवटाभेदनोद्वंडचंच-

दोर्दंडोदंचदच्छप्रततबहुयशःपूरिताशेषविश्वः ।

सन्मानानेकदानद्विजगुणिनिकरानंदनो मेदपाटे

राणा श्रीसिंहनाभा समभवदतुल्यो मानतुंगो नृसिंहः ॥ ३ ॥

भूगालोदयसिंहश्च यशो धवलितं जगत् ।

गायन्ति गुणिनः शश्वद्गुणौल्लोकोत्तरानपि ॥ ४ ॥

यत्पादपल्लवयुगं क्षितिपालवृन्दैः कोटीरहीरक्षिरणावलिभासमानं ।

तस्यौरसोयं तनुजोग्रजन्मा प्रतापसिंहरुवतुलप्रतापः ॥

गुणैरुदारो जगतीश धुर्यो गोविंदातद्विजभक्तिनिष्ठः ॥ ५ ॥

श्रुताश्च सद्भयोपि पुराणवाच आरामपूर्तानि भवंति पुंसां ।

निःपापकारीणि सुखप्रदानि स्वर्गादिहेतूनि यशस्कराणि ॥ ६ ॥

आरामपूर्तानि च कारितानि देवाल्यानीति हरेः प्रसादात् ।

गुरूपदेशामलमानसेन तेन क्षितीशानतपद्युगेन ॥ ७ ॥

तत्प्रार्थितो माथा(धु ?)राविप्रवश्यः श्रीचक्रपाणी रघुनाथभक्तः ।

प्रेथं मनोज्ञं कुरुते तदर्थमनल्पविद्यो बुधसंमतं च ॥ ८ ॥

वराहहेमाद्रिमत्तं निरीक्ष्य सारस्वतं गार्ग्यमतं सत्रास्तु ।

श्रीरत्नकोशादिकमत्र तज्जिह्वद्वानुभूत्वा सह तद्विधिं च ॥ ९ ॥

End:—चक्रपाणिकृतग्रंथे नाम्नास्मिन्विश्ववल्गुमे ।

चित्रीकरणसंज्ञोसाबुल्लासो नवमोभ्यगात् ॥ १ ॥

इति श्रीमिश्रचक्रपाणिविरचिते विश्ववल्गुमे तद्वचित्रीकरणे नवम
उल्लासः समाप्तः ॥ ९ ॥ सं० १६३४ वर्षे शाके १४९९ प्रवर्तमाने.

३६—व्यक्तिविवेकटीका.

सरस्वतारं भूसारे यो(गो)रक्षपुरमुज्ज्वलं ।

भाति धर्मानुपप्रातं नारायणपुरश्रुतिम् ॥ ३ ॥

दिक्पालांशतयातिनिर्मलमतिज्जातः कुलेहर्पते-

रतत्रादौ जनतानुकूलघटनासंभारवद्वादरः ।

लेखाग्रस्फुटजाम्रदुज्ज्वलगुणव्याप्तप्रकर्षोदया-

द्विख्यातोमरसिंह इत्यनुभव(वे?) नामानुरूपक्रियः ॥ ४ ॥

हृदि विनिहितरामो भाति विद्याभिरामो

मदनसदृशमूर्तिर्लोकविख्यातकीर्तिः ।

समरहताविपक्षो लीलया दत्तलक्षो

वदनजितसरोजः प्रक्रियाक्रांतभोजः ॥ ५ ॥

तस्माद्विक्रमसिंह इत्यवनिषो जातो गुणांभोनिधिः

शौर्यौदार्यमहत्त्वसत्त्वमहितो धर्मो वपुष्मानिव ।

शक्राद्धांसनभाजि येन जनके रत्नांकनालंकृता

भूर्भुक्ता जितपूर्वरागगरिमा प्राप्तप्रभाशालिना ॥ ६ ॥

तस्यासीत्तनयो नयैकनिचयो गांभीर्यधैर्याब्जाधि-

स्तेजःसिंह इति क्षितीश्वरशिरःसंघृष्टपादाम्बुजः ।

यत्तेजःशिखिनो विपक्षवनितानेत्रप्रदीप्तद्युतेः

काष्ठांताक्रमणं झटित्यनुदिनं नाभूद्विरामास्पदं ॥ ७ ॥

शक्तिसिंह इति तस्य तदंतःशक्तिसाधितसमृद्धिशोभनः ।

लीलया दध[द?]हीनविक्रमः क्षमामुचारिविहितोधिवासनः ॥ ८ ॥

तत्सूनुर्जयसिंहदेवनृपतिजातो महीवल्लभो

लीलानिर्जितवीरवंदितपदः श्रीकृष्णभक्तिप्रियः ।

तेजःस्वर्क इवामरेषु मधवेवात्[?]सु मन्दाकिनी-

बाहारेषु पवित्रसानुविधयो राजस्रभूदुत्तमः ॥ ९ ॥

विदार्य यः कुंभिर्विशालकुंभमग्रे सुरत्राणयुगस्य संयुगे ।
 सिंहाभिधानं निकषे विशुद्धं क्रमायतं भूषयति स्म भूषितं ॥ १० ॥
 पुत्रस्तस्य च रामसिंहनृपतिः संकर्षिणो वैरिणो
 जातः किं बलभद्र एष किमसौ क्षत्रांतको भार्गवः ।
 हेलोन्मूलितदूषणो भवति किं देवो रघुग्रामणी
 रम्यं [नाः]म बभूव यस्य जगतामित्थं त्रितर्कास्पदम् ११
 वराङ्गनारतिप्रियः प्रियंकरः कुलश्रियः ।
 श्रियोपलब्धभूषणो निरस्तसर्वदूषणः १२
 तस्तुयशोनिर्मोकमुज्ज्वल ॥ १२ ॥
 शूरः सूनृतवागनूनविभवो वंशावतंसः सुत-
 स्तस्य न्यंचितचित्रसानुगतिमांश्चामुंडसिंहो जयी ।
 जागर्ति स्म ननूपजित्वरवपुर्लक्ष्मीनिवासान्वितो
 वाग्देवी चतुरानना — — — श्लेषोग्ररु [पोः] महान् ॥ १३ ॥
 आक्रांता वृषपुंगवेन विलसद्भासा चतुर्भिः पदैः
 सम्यग्वीक्षणपालिता नवनवप्राप्तप्रकर्षोदया ।
 प्रासोष्टामरने(नै)चिकीव बहुशो रत्नान्यनर्घाणि गौः
 सूते कीर्तिपयोधरा शतमखे यस्मिन् गुणैः प्रस्तुता ॥ १४ ॥
 अंचीखनन्मागरमस्त्रिकल्पमारोपयच्च(?)नवनीश्वदित्ता ।
 योभूदशेषर्तुषु हेमवृष्ट्या सत्यापिताकालघनोक्तियुक्तिः ॥ १५ ॥
 संग्रामे दंतिदंतज्वलनकणमुचि प्रोल्लसद्दीरयोध-
 स्फारोन्मुक्तांशुमाली निविडक्वलिताशेषकर्ष्ठांतराले ।
 जित्वायोध्यापुरीशं जवननरपतिं साधुवादस्य स [म्य] क्
 स्तंभं योवा(धाः)द्धरित्रयामरिकुलयग-श्रेणिचंडप्रदीपः ॥ १६ ॥
 दाता पात्योत्तराशाप्रथितनरपतेर्लुठिताशेषकोशो
 दिह्यीश(शातः?)कीर्तिवल्लीकुसुममुडपातियोकरोत्क्रांतमूर्ति ।
 पल्लीशाक्रांतिवार्ता कलयति कलया प्रस्तुत (?) येन्यहेलो
 पंचास्यस्येव हस्तिप्रखरनखरूचा लीलया रंकुभंगः ॥ १७ ॥
 कुत्रकुत्रांबुधिर्नःभूयत्यागोज्ज्वलदंबुभिः ।
 कस्यकस्य न वा वासीदंगणे कनकोच्चयः ॥ १८ ॥

तेजोवाहिस्कुलिंगैः प्रसरणपटुभिर्ज्ज[र्ज?]रं वीत्स्ववेगाद्-
 ब्रह्मांडं यस्य कीर्तिः स्थगयति सुधया लेपमुच्चैर्वहन्ती ।
 प्रोदञ्च[त्?] पुण्यराशेः कननारिखरिणो धर्मशास्त्रा (स्रो?) पदेष्टा
 गोरक्षो भूमिदेव(?) पुरतनुपृथिवीगोसहस्रादिदाता ॥ १९ ॥
 राजानो नयशालिनोपि बहुशो भूताः सहस्रं पुरा
 लीना कालवशेन सांप्रतमिदं नामापि न ज्ञायते ।
 भाग्यादक्षयमक्षराक्षयगतं येषां यशो वर्तते
 [ते?]जीवन्या(न्य?)धुनापि वन्दितगुणा द्वित्रा[ः] पवित्राः परम् ॥ २० ॥
 इत्थं विचार्य हृदये भूमिनाथो निरक्षत ।
 ग्रंथं व्यक्तिविवेकाख्यं विदुषामुपजीवनम् ॥ २१ ॥
 व्यक्तिविवेकोपूर्वोक्तंकारा दिशति नैपुणं कृतिनां ।
 कलयति सोप्यतिशोभामश्नतसिद्धा(द्धा?) तिलकसंयुक्ता (क्तां?) ॥ २२ ॥
 वैदुष्यभाजा यत्नेनाचीकरत्तिलकुमुदमतिरङ्गराजाभिधानः ॥ २३ ॥
 अकालघनसंज्ञकं तिलकरत्नमत्युज्ज्वलं
 नरेशाविरुदांकितं विविधशास्त्रसंदर्भितं ।
 परामृशत पंडित (ता?) गुणविवेकबद्धव्रताः
 यथेष्टमवबुध्य हे ध्वनिमतार्थमव्याकुलाः ॥ २४ ॥
 इतो भवति नैपुण्यं(णं?) परकृतप्रबंधार्णवं
 विजेतुमथ जायते निजमतेर्विशुद्धिः परा ।
 अतो भजत भो बुधास्तिलकरत्नमत्यादरात्
 अकालघनसंज्ञितं क्रमनेकवस्तुहिता ॥ २५ ॥
 रामासिंहतनयेन भूभुजा रुद्रसिंहसुधियांबुधीकृतां ।
 ग्रंथराजमिममाशु पश्यत व्यत्यकालघनमर्थजीवनम् ॥ २६ ॥

37—नैषधटीका.

इति ह श्रूयते वाराणस्यां गोविंदचंद्रो नाम राजा बभूव यथास्तींद्रोमगवत्यां ।
 तस्य समायां बहवः पंडिता बभूवुर्मंडिताः सद्गुणौघेन । तेषु च सर्वेषु श्रीहर्षः
 पर्षन्मंडनं यः किल कृतवान् खंडनं ! स पुनः सर्वज्ञः खलु विमृश्य तारतम्यं सुच्छा-
 यसरसा (सां?) निकटवर्तिधर्मार्थकामप्राप्तगामिनीं साहित्यसराणिमनादृत्य विच्छाद्य-

विरसे दूरतरवर्तिपरमपदगामिनि प्रमाणमार्गे लग्नः । तं च यथावसरमनुसरं नृप-
संसदमपरे मत्सरिणः प्रथमोपगताः साहित्यरसालतर्कवर्तनमन्याः परस्परास्यवीक्षापुर-
स्सरमुपहसन्ति स्म प्रतिवासरं संप्राप्तोयं तर्कशमीतरूपुरसंनिवेशः साक्षान्महरेव एष
इति । एकदा तु सहसोपस्थितेन तेन ते लिंगैरुल्लिङ्गिताः समनुसंधाय ध्यायंतः
किमपि विसदृशं गूढं पृष्ट्व कश्चन तत्समीपवर्ती स्वात्तः किमेतेषां दुष्टानामीदृशं
विचेष्टितमिति । कथितं च तेन तत्सर्वं तस्मै यथावदानुपूर्व्या अथासौ विद्वानभिमा-
नवान् किलैतत् किमपि शृंगारसंधाम नलचरितनाम समुद्रदनाव्यं महाकाव्यं वि-
निर्माय न्यवेदयत्तस्मै नृपाय प्रत्यक्षदेवाय । ततश्च विद्वानेष विशेषादिदुषस्तस्मात्सुप्र-
सन्नात्तर्कवेदिष्वेकं साहित्यवेदिष्वेकमिति सबहुमानमासनद्वयं लभते स्म । तांबूलद्वयं
च कविपंडित इति च नामांतरं लेभे । प्रथमतश्चास्य कवेः काव्यमिदं विनिर्मातुमिच्छतः
कोत्र जगति तथाविधः खलु धीरललितः क्षितिपतिरभूद्यमहमिह जितसुधारस-
कथं कथानायकं करोमीति भूयश्चिरं चिंतयतः सम्यगुपासितस्य चिंतामणिमंत्रस्य
प्रसादाद्यः किलार्थोतः प्रास्फुरत्स एव निषीयेत्यादावादिमश्लोके बहिरूपनिबद्धः ।
योयमेवं गुणगण लंकृतः कृतयुगे नलो नाम क्षितिपतिरासीत्तमिह कथायां नाय-
कपदोभिषेक्षामीति चात्र तात्पर्यार्थः

38—लघुभाष्य.

Beg :—...नत्वा गुहं भट्टोजिदीक्षितं ।

वाक्तत्रे विदधे व्याख्यां फणिभाषितमार्गगाम्॥

End :—भट्टोजिदीक्षितात्तीर्थात्सर्वविद्याविशारदात् ।

प्राप्याहिभाषितं शास्त्रं श्रुत्वा शास्त्रांतराप्यपि ॥ १ ॥

वृद्धाख्यनगरस्थायी त्रिनायकसुतो करोत् ।

रघुनाथाभिधो व्याख्यां विसर्गसंधिसंगतां ॥ २ ॥

इति लघुभाष्ये पंचसंधयः संपूर्णाः ।

39—कातन्त्रविचरण.

शिष्यहितावरणात्तर्कटिप्पनकादीनि वीक्ष्य शास्त्राणि ।

किंचित्किंचिद्विषमं पदजानं दुर्गसदृशैः ॥ २ ॥

वादीन्द्रो नृपतीन्द्रवंचचरणो जैनेन्द्रधर्मे प्रभु-
 रासीत् श्रीप्रभुधर्मसूरिसुगुरुश्चान्द्रे कुले विश्रुतः ।
 तस्याभूत्प्रथमो विनेयतिलकः शश्वद्विहारोद्यतः
 प्रख्यातः सुकृती गुणैकनिलयः पद्मप्रभोनामकः ॥ ३ ॥
 आस्ते सूरिसमस्तमंडनमणि[ः] शिष्यस्तयोर्विश्रुतः
 श्रीदेवप्रभसूरिनामसुगुरुर्विद्यात्रयीनिर्मलः ।
 तेषां शिष्यलवो नितांतजडिमा प्रशुम्नसूरिर्मुनिः
 स्पष्टां वृत्तिमयं तनोति नितरां बोधाय मुग्धांगिनां ॥ ४ ॥

40—अद्वैतसुधा.

परमहंसपरि० श्रीमदुत्तमश्लोकतीर्थमहामुनिरुपाकटाक्षैकवीक्षितब्रह्मज्ञानिवंशा-
 वतंस-त्तसूरिसुतलक्ष्मणपांडितविरचितायां रघुवंशापरपर्यायसारस्वतोपनिषद्ब्या-
 ख्यायां अद्वैतसुधाख्यायां

41—कुलप्रदीप.

.....मृगेंद्रपरमार्थमहं व्यनक्ति ।
 श्रुत्वा श्रीरामकंठाच्छिवमतकमलोन्मीलनप्रौढभास्वान्
 श्रीविद्याकंठभट्टस्तदिदमुपदिशन्नादिदेशैकदा मां
 स्पष्टार्थामत्र लब्ध्वा विरचय विवृतिं वत्स सर्वोपयोग्यां...
 ब्रह्मैकतापादकहेतुयुक्तं श्रव्यं समस्तागमसारभूतं ।
 कुलप्रदीपाख्यमिमं निबध्ं विलोक्य कौलाः सुखिनो भवन्तु ॥

42—प्रायश्चित्तप्रदीपिका.

व्याख्यातो भास्करार्येण प्रायश्चित्तप्रपाठक [ः?] ।
 शतद्वयेन श्लोकानां धूर्तस्वाम्यनुसारतः ॥

तान्कृत्वा मनसि श्लोकान् तदर्थमनुसंधत् ।
करोमि सुखबोधाय प्रायश्चित्तप्रदीपिकाम् ॥

43—गोविंदमानसोल्लासः

एतस्मिन्नवनीतले नृपशिरःश्रेणीमणीमंजरी-
मेजुज्योतिरसीमंजितपदः कर्णाटवंशांकुरः ।
जागर्ति प्रातिपक्षपक्षमलदृशामश्रांतसंतापदो
राजश्रीहरसिंह एव सकलक्षोणीमृतामग्रणीः ॥ १ ॥

एतन्मंत्री निखिलनृपतिश्रेणिभिर्भूदनीयो
देवादित्यः सकलमहिमस्थानमासीदसीमः ।
यस्योदंचद्विचकिलदलस्रग्निचित्रैर्धशोभि-
र्हृन्मिल्लेषु त्रिदशयुवतेः कापि लक्ष्मीवितेने ॥ २ ॥

अस्यात्मजो जयति निर्भलकीर्तिपूरदूरप्रसारितचक्रोस्मदप्रसादः ।
धीमान् गणेश्वर इति क्षितिपालमौलिरत्नांशुमंजरितपादसरोरुहश्रीः ॥ ३ ॥

व्येष्टे मंत्रिशिरोमणौ विजयिनि श्रीभाजि वीरेश्वरे
निःसीमाहितभक्तिभूषितयशोधौतत्रिलोकश्रिया ।
ब्रूमः किं रजनीचरेन्द्रहृदयाहंकाराधिकारिणि
श्रीरामेनुजलक्षणस्य चरिते लोकोत्तरं स्थापितं ॥ ४ ॥

श्रीमानेष महामहत्तक(म?)महाराजाधिराजो म (जैर्म?) हा-
सामंताधिपतिर्विकस्वरयशःपुष्पस्य जन्मद्रुमः ।
चक्रे मैथिलनाथभूमिपतिभिः सत्यांगराज्यस्थितिं (तिः?)
प्रौढानेकरसं मुदैकहृदयो दोःस्तंभसंभावितः ॥ ५ ॥

तस्यात्मजेन गुणिना नयसागरेण गोविंददत्तकृतिना हरिकिंकरेण ।
येनामुना जनयता जनतानुरागं लोकत्रयं धवलितं धवलैर्यशोभिः ॥ ६ ॥
गोविंदमानसोल्लासमुल्लासितजगत्त्रयं
कुरुते मतिमानेष प्रणम्य मधुसूदनं ॥ ७ ॥

44—सुंदरीशतक.

Beg:-...विरचयति उत्प्रेक्षावल्लभः सुकविः

End:-सकलभुवनैकनायकलभपुरस्थे प्रसन्नकीर्त्ते(ती?)दौ ।

शासत्यकबरभूभृति महीमहीनप्रतापार्के ॥ २७ ॥

वसुधेदरसशशांके १६४८ वर्खे वैशाखशुक्लपंचम्यां ।

गोकुलभट्टविरचितं संपूर्णं सुंदरीशतकं ॥

इति श्रीगोकुलभट्टविरचित...

45—रसरत्नप्रदीप.

यस्यावनीविमलमन्नसुवर्णपूर्णा काष्ठेति नाम नगरी यमुनातटान्ते ।

यस्या नरेन्द्रतिलको हरिचंद्रनामा टाकान्वयैककुमुदः क्षितिपो बभूव ॥ ४

यस्यात्मजः क्षितिपतिर्जगति प्रसिद्धः साधारणो रणविनिर्जितशत्रुसेनः ।

त्रिस्थानमार्गमधिगम्य जगद्विर्चेर्भूतं स्थितं च पुरवास्यकरोत्प्रतापात् ॥

यस्यात्मजास्त्रय इमे विदिता जयंति ज्यायाम(न)यं समिति लक्ष्मणसिंहनामा ।

शत्रून्विजित्य कृतवानृ (त्रि)पुकामिनीनां वर्षा विलोचनयुगे हृदये निदाघं ॥ ९

श्रीमान्परः सहजपाल इति क्षितीन्द्रश्चन्द्रः स्वयं सुकविलोचनकैरवाणां ।

स्त्रीणां नृणां हृदयपंकजकर्णिकायां तुल्यानुराग इव भाति गुणैः सदा यः ॥

यत्कीर्त्तिकांतिविमलो वचसां विलासो हारावली लुठति यस्तुतिपाठकानां ।

कंठे कविवध्वनिनां मदनो नरेन्द्रो लक्ष्मीविलासनिलयो वल्लिवद्दान्यः ॥

वंशेय (यं?) विश्वविदिते नृपस्त्नपालः प्रादुर्बभूव करुणावरुणालयेस्मिन् ।

यस्मादभूस्तनयो विनयांबुराशिः श्रीरामराज इति रम्यतया श्रिया च ॥ ८ ॥

साधारणक्षितिपतेः सुनियोगयोगात् संप्राप्य सेवकपटं खलु रामराजः ।

नानाभयांधतमसां प्रशमाय धन्यो रम्यं करोति कुतुकाद्रसरत्नदीपं ॥ ९ ॥

दृष्ट्वेमं रससागरं शिवकृतं श्रीकाकचंडेश्वरीं

तत्र सूतमहोदधिं जलसुधांभोधिं भवानीमतं ।

व्याडिं संसृतिसूत्रमीशहृदयं स्वच्छन्दशक्त्यागमं

श्रीदामोदरवासुदेवभगवद्भोविदनागार्जुनात् ॥

आदाय सारं गुह्यसंप्रदायात् सत्प्रत्ययं सानुभवं सुगम्यं ।
 यदुच्यते किञ्चिदिह प्रसिद्धं ज्ञातव्यमर्थैस्तिदिदं सुखाय ॥
 जयतु विलासो वचसामादिग्रन्थार्थसंभवो यद्वत् ।
 जलनिधिजातो मुक्ताहारः कांतागले लोलः ॥
 जयेदर्थं संहितयाप्यजेयान् रोगान्महापातकजान् क्षणेन ।
 शुद्धस्ततः शोधनमस्य कार्यमर्थैरशुद्धो न सुखाय सूतः ॥ १३ ॥

46—रसार्णवसुधाकर.

इति श्रीमदंघ्रमंडलाधीश्वरप्रतिगंडमैरवश्रीवनवोननरेंद्रनंदनभुजबलभीमश्रीशि-
 गभूपालविरचिते रसार्णवसुधाकरनामानि नाट्यालंकारे रसिकोल्लासो नाम द्वितीयो
 विलासः ।

* सि for शि in several places.

47—शृंगारहार.

गीतं वाचं नृत्यं ज्ञात्वा शास्त्राणि यैः कृतान्याद्यैः ।
 तन्मतमादायैतत्क्रियते शास्त्रं प्रसन्नगंभीरं ॥ २ ॥
 ब्रह्मेशगौर्यो भरतो मतंगः शार्दूलकः कश्यपनारदी तु ।
 विशाखिलो दंतिलनंदिकेशौ रंभार्जुनौ याष्टिकरावणाख्यौ ॥ ३ ॥
 दुर्गशक्तिरनिलादयस्ततः कोहलोश्वतरकंवलावपि ।
 जैत्रसिंहनृपतिश्च रुद्रटो भोजविक्रमभूमुजौ तथा ॥ ४ ॥
 जगदेकमहीपालः कोशिदेवोन्व (नु?) सिंहणः ।
 गणपत्यवनीशश्च जयसिंहोदया (हादयो?) नृपाः ॥ ५ ॥
 अन्यो(न्ये?)पि तौर्यत्रिकवेदिनो ये तैस्तैः कृतानीह सुविस्तराणि ।
 शास्त्राणि रत्नाकरवद्गभीराप्यम(गः)म्यपाराणि जनैरवीरैः ॥ ६ ॥
 मत्वेति तेभ्यः परिगृह्य सारं सुवृत्तरत्नाढ्यमनल्पकार्यं ।
 शृंगारहाराख्यमिदं सुशास्त्रं करोति हम्मीरमहीमहेन्द्रः ॥ ७ ॥

मनोभीष्टार्थसिद्धयर्थं कृतनम्यनमस्कृतिः । प्रशस्तिमथ वक्ष्येहं प्रतिष्ठादिमहःकृतां
 ॥ २ उकेशवंशे विशदप्रशंसे रंकान्तये श्रेष्ठिकुल६ तत्र श्रीजिनोदय-
 सूरिप्रवरादेशसतिलेशकेशवः सं० १४२५ वर्षे श्रीदेवराजपुरकृ(स्क?)तसविस्तरतीर्थ-
 यात्रोत्सव तथा संवत् १४२७ वर्षे श्रीजिनोदयसूरिसंस्तूचितप्रतिष्ठोत्सवांभोदोदकप-
 ल्हावितकमनीयकीर्तिवल्लीवलयः सं. १४३६ वर्षे श्रीजिनराजसूरिसदुपदेशमकरंदमापीय
 संजातसंघपातिपदवीको...आं वाकः...यात्रां चकृवान् ।.....अथ श्रीजेसलमेरौ
 श्रीलक्ष्मणराजराज्ये विजयिनि सं० १४७३ वर्षे चैत्रशुदि १५ दिने तैः श्रीजिनव-
 र्द्धनसूरिभिः प्रागुक्तान्वयास्ते श्रेष्ठिघना जयसिंहनरसिंहधामाः समुदायकारितप्रासा-
 दप्रतिष्ठया सह जिनर्विवप्रतिष्ठां कारितवन्त इति ।

समस्तिशस्तं परमर्द्धिपात्रं परं पुरं जेसलमेरुनाम
 यदाह सर्वस्वमिव क्षमायाः कुलाङ्गनाया इव सौवक्रान्तं ॥ ३ ॥
 तत्राभूवन्नखण्डा यदुकुलकमलोद्भासमार्तण्डचंदा
 दोर्दण्डाक्रान्तचण्डाहितनरपतयः पुष्कला भूमिपालाः ।
 येषामद्यापि लोकैः श्रुतितातिपुटकैः पीयते श्लोकयूष-
 स्तत्पूर्णं विश्वभाण्डं कुतुकमिह यतो जायते नैव रिक्तं ॥ ४ ॥
 तत्र क्रमादभवदुग्रसमग्रतेजा[ः]
 श्रीजैत्रसिंहनरराज इति प्रतीतः ।
 चिच्छेद शात्रवनृपानसिनाञ्जसा यो
 वज्रेण शैलनिवहानि वज्रपाणिः ॥ ५ ॥
 तस्य प्रशस्यौ तनयावभूतां श्रीमूलदेवोथ च रत्नसिंहः ।
 न्यायेन भुंक्त [ः] स्म तथा भुवं यौ यथा पुरा लक्ष्मणरामदेवौ ॥ ६ ॥
 श्रीरत्नसिंहस्य महीधवस्य वभूव पुत्रो घटसिंहनामा ।
 यः सिंहवन्मुच्छगजान्विदार्य बलादलाहप्रदरीमरिभ्यः ॥ ७ ॥
 सुनन्दनत्वात् विबुधैर्नुतत्वात् गोरक्षणात् श्रीदसमाश्रितत्वात्
 श्रीमूलराजाक्षितिपाकसूनुर्यथार्थनामाजनि देवराजः ॥ ८ ॥

तदङ्गजो निर्भयचित्तवृत्तिः परैरधृष्यः प्रगुणानुवृत्तिः ।

पराक्रमक्रान्तपरद्विपेन्द्रः श्रीकेहरी केशरिणा समोभूत् ॥ ९ ॥

तस्यास्ति सूनुः स्वगुणैरनूनः श्रीलक्ष्मणाख्यः क्षितिपालमुख्यः ।

राज्ञोपि यस्यातिविसारितेजश्चित्रं न्यकार्पोद्गावित्रिन्त्रलक्ष्मीं ॥ १० ॥

शत्रुघ्नबंधुरिह सन्नपि लक्ष्मणोपि शमाभिधानजिनभक्तिपरायणोपि ।

एतत्कुतूहलमहो मनसाप्यसौ यन्नापीडयन्निविडपुण्यजनान्कदाचित् ॥ ११ ॥

तथा सुमित्रामितनन्ददायी न दीनबन्धे निरतोवतीर्णः ।

पुनः प्रजां पालयेतुं किलायं श्रीलक्ष्मणो लक्ष्मणदेव एव ॥ १२ ॥

यदुणैर्गुम्फिता भाति नवीनेयं यशःपटी ।

व्याघ्रोत्प्लेकापि याद्विश्वं न मालिन्यं कदाप्यधात् ॥ १३ ॥

गाम्भीर्यवत्त्वात्परमोदकत्वाद्धार यः सागरचन्द्रलक्ष्मीं ।

युक्तं स भेजे तादिदं कृतज्ञः सूरीश्वरसागरचन्द्रपादान् ॥ १४ ॥

प्रासाददेवालयधर्मशालामठाद्यमेवं सुकृतास्पदं तु ।

सार्द्धं कुलेनोद्धृतमार्यलोकैर्यत्रावाने शासति भूमिपाले ॥ १५ ॥

इतश्च । चान्द्रे कुले यतीन्द्रः... ॥ १८ ॥

तस्य श्रीजिनराजसूरिसुगुरोरादेशतः सर्वतो

राज्ये लक्ष्मणभूपतेर्विजयिनि प्राप्तप्रतिष्ठोदये ।

अर्हद्धर्मधुरंधरः खरतरः श्रीसंघभट्टारकः

प्रासादं जिनपुंगवस्य विशदं प्रारब्धवान्श्रीपदं ॥ २० ॥

१४५८ नवेषुवार्धोन्दुमितेथ वर्षे निदेशतः श्रीजिनराजसूरेः ।

अस्थापयन्गर्मगृहेत्र विम्बं मुनीश्वराः सागरचन्द्रसाराः ॥ २१ ॥

ये चक्रुः... ॥ २२ ॥

तेषां श्रीजिनवर्द्धनाभिधगणाधीशां समादेशतः

श्रीसंघो गुह्यभक्तियुक्तिनलिनीलीलन्मरालोपमः ।

संपूर्णोक्तवानमुं खरतरप्रासादचूडामणिं

त्रिद्वीपांबुधियामिनोपतिमिते संवत्सरे विक्रमात् ॥ २३ ॥

अंकतो वि० संवत् १४७३ । वर्ष्यं तन्नगरं... ॥ २४ ॥

श्रीलक्ष्मणविहारोयमिति ख्यातो जिनालयः ।

श्रीनंदीवर्द्धमानश्च वास्तुविद्यानुसारतः ॥ २५ ॥ ...

स्वास्ति श्रीउक्तेश..... सं० १४९३ वर्षे कागुणवादि प्रतिपदादिने श्रीयु-
पार्श्वनाथव्यंक् सुपरिमिरविधायः प्रतिष्ठितं पूजनीयार्थे श्रीसंघसहते न. राजश्रीवय-
रशंहराजो स्थापितं.....

स्वस्ति श्रीगणेशाय नमः ॥ स्वस्ति श्रीजयोभ्युदयश्च ॥ ददातु वः ...॥ २

श्रीमज्जेसलमेरुनाम नगरं पृथ्व्याः परं मंडनं
भोग्यं यादवभूभुजामिव नवं चारुऽऽस्त्रमर्तुर्वयः ।
शूरैर्यादववंशजैरुपचितं स्वाकारशुद्धैर्नृपै-
र्नानावित्तवणिग्विशां विजयते ऽजेयं परैस्तच्चिरं ॥ ३ ॥
सम्राट् श्रीजैत्रसिंहो यदुकुलजलधिप्रोल्लसत्पार्वणेदु-
स्तत्सूनुर्भूलराजो जगति सुविदितो देवराजो नृराजः ।
तद्वंशे यादवेन्द्र. समभवदसकौ केहरिस्तत्तनूजः
श्रीमद्रामाभिरामः समजनि तनयो लक्ष्मणो लक्ष्मणेशः ॥ ४ ॥
लक्ष्मणस्य तनयो विराजते वैरिसिंह इति विश्रुतः सदा ।
तेन देवभवनं प्रतिष्ठितं राज्यवृहा (द्वय ?) खिलपापशुद्धये ॥ ५ ॥
वेदांकाव्धीन्दुवर्षे शिशिरऋतुवरे माघशुक्ले च पक्षे
षष्ठ्यां वै शुक्रवारे स्त्रितिभइनउद योनि (?) इंदौ तु मेपे ।
भूपः श्रीवैरिसिंहः स(सु ?)स्वरभवनेकारयत्सुप्रतिष्ठा-
मृत्विग्भिर्वेदविद्विर्नृपतिभिरनिशं वेदितां प्रयच्छन् युग्मः ॥ ६ ॥

संवत् श्रीविक्रमार्कसमयातीतसंवत् १४९४ वर्षे भाटिके संवत् ८१३ प्रवर्तमाने
महामांगलयमाघ.....चंद्रे महाराजाधिराजश्रीयादववंशीयराउलश्रीजेतसीहराउ-
लश्रीमूलराजराजश्रीदेवराजराउलश्रीकेहरिराउलश्रीलक्ष्मणतत्तदपूर्वाचलप्रचंडमा-
तैडायमानमहाराजाधिराजश्रीवैरिसिंहेन सर्वकामसमृद्धयर्थं श्रीलक्ष्मीकांतप्रीत्यर्थं
पंचायतनप्रासादः प्रतिष्ठितः ॥

.....श्रीनेमिनारायणरौहिणेया दुःखत्रयात्त्रातुमिव त्रिलोकं ।
यत्रोदिताः श्रीपुरुषोत्तमास्ते स वर्णनीयो यदुराजवंशः ॥ ७ ॥

तास्मिन् श्रीयादववंशे राउलश्रीजइतसिंहमूलराजरत्नसिंहराउलश्रीदूदाराउल-
श्रीघटसिंहमूलराजपुत्रदेवराजनामानो राजानोभवन् ।

ततोभूत् केसरी राजा केसरीव पराक्रमी ।
वैरिवारणसंहारं यश्चकारासिदंष्ट्रया ॥ १ ॥
श्रीमत्केसरिराजसूनुभवच्च श्रीलक्ष्मणो भूपति-
विद्विलक्ष्मणलक्षतोषणशरच्च श्रीलक्ष्मणस्तेजसा ।
दानाशायकरग्रहाच्च सकलं लोकं व्यधात्लक्ष्मणं
यो विवं मृगलक्ष्मणोपि यशसा सौवाभिधानं व्यधात् ॥ २ ॥
तदीयसिंहासनपूर्वशैलप्राप्तोदयो यु(ह्यु ?)प्रतरप्रतापः ।
श्रीवैरसिंहक्षितिपालभानुर्विभासते वैरितमो निरस्यन् ॥ ३ ॥
इतश्च । चन्द्रकुले श्रीखरतर.....तत्पट्टे ॥
ये सिद्धांताविचारसारचतुरा यानाश्रयन् पांडिताः
सत्यं शीलगणेन यैरनुकृतः श्रीस्थूलभद्रो मुनिः ।
येभ्यः नं वितनोति शासनसुची श्रीसंघदीप्तिर्यतो
येषां सार्वजनीनमातवचनं येष्वद्भुतं सौभगं ॥ १ ॥
श्रीउज्जयंताचलचित्रकूटमांडव्यपूजार्जा [] रमुख्यकेषु ।
स्थानेषु येषामुपदेशवाक्यानिर्मापिताः श्राद्धवैरविहाराः ॥ २ ॥
अणहिल्लपाटकपुरप्रमुखस्थानेषु यैरकार्यत ।
श्रीज्ञानरत्नकोशा विधिपक्षश्राद्धसंधेन ॥ ३ ॥
मंडपदुर्गप्रह्लादनपुरतल्पाटकादिनगरेषु ।
यैर्जिनपरविवानां विधिप्रतिष्ठाः क्रियंते स्म ॥ ४ ॥
यैर्निजबुद्धयानिकांतजयपताकादिका महाग्रंथाः ।
पाठ्यंते च विशेषावश्यकमुख्या अपि मुनीनां ॥ ५ ॥
कर्मप्रकृतिप्रमुखग्रंथार्थविचारसारकथनेन ।
परपक्षमुनीनामापि यैश्चित्तचमत्क्रांतिः क्रियते ॥ ६ ॥

छत्रधरवैरिसिंहत्रयंकदासक्षितींद्रमही (?) पालैः ।

येषां चरणद्वंद्वं प्रणम्यते भक्तिपूरेण ॥ ७

शमदमसंयमनिधयः सिद्धांतसमुद्रपारदृश्वानः ।

श्रीजिनभद्रयतींद्रा विजयंते ते गणावोशाः ॥ ८

इति श्रीगुरुवर्णनाष्टकं ॥ इतश्च । श्रीमानुकेशवंशोयं.....

इत्यादि परिवारेण संयुताः श्रावका इमे ।

कुर्वति धर्मकार्याणि शासनोन्नतिहेतवे ॥ १ ॥

विक्रमवर्षचतुर्दशसप्ताशीतौ विनिर्ममे यात्रा ।

शत्रुंजयरैवतगिरितीर्थे संघान्वितैरोभेः ॥ २ ॥

पंचम्युद्यापनं चक्रे वत्सरे नवतौ पुनः ।

चतुर्भिर्बांधवैरेभिश्चतुर्वा धर्मकारकैः ॥ ३

अथ संवत् १४९४ वर्षे श्रीवैरिसिंहराउलराज्ये श्रीजिनभद्रसूरीणामुपदेशेन नवीनः प्रासादः कारितः । ततः संवत् १४९७ वर्षे कुंकुमपत्रिकाभिः सर्वदेश-वास्तव्यपरः सहस्रश्रावकानामंत्र्य प्रतिष्ठामहोत्सवः सा० शिवाद्यैः कारितः । तत्र च महासि श्रीजिनभद्रसूरीभिः श्रीसंभवनाथप्रमुखविश्वानि ३८० प्रतिष्ठानानि प्रासादश्च ध्वजशेखरः प्रतिष्ठितः । तत्र संभवनाथो मूलनायकत्वेन स्थापितः । तत्र चावसरे सा० शिवामहिशलोलालाषणश्राद्धैः दिन ७ साधार्मिकवात्सल्यं कृतं राउलश्रीवैरिसिंहेन साकं श्रीसंघो विविधवस्त्रैः परिधापितः । राउलश्रीवैरिसिंहेनापि चत्वारस्ते बांधवाः स्वबांधववद्वत्त्रालंकारादिदानेन सन्मानिता इति ॥ अथ जिनपतिपार्श्वे.....

53

.....श्रीजिनभद्रसूरिविजयराज्ये श्रीजेसलमेरुदुर्गे श्रीचाचिगदेवे पृथिवीं शासति सति सं० १५०९ वर्षे श्रीसंखयालगोत्रे.....श्राविकया.....श्रीतपः-पट्टिका कारिता

54

.....॥ १ ॥ संवत् १५८३ वर्षे मागशिरे सुदि ११ दिने श्रीजेसलमेरुमहादुर्गे राउलश्रीचाचिगदेवपट्टे राउलश्रीदेवकर्णपट्टे महाराजाधिराजराउलश्रीत्रयतासिंह-

विजयिराज्ये कुमारश्रीलूणकर्णयुवराज्ये श्रीउकेशवंशे.....। सं० १५३६
वर्षे फागुणसुदि ३ दिने राउलश्रीदेवकर्णराज्ये समस्तदेसना संघ मेलवी... ..।
सं० १५८१ वर्षे भागसिर वादि १० रविवारे महाराजाधिराजराउलश्रीजयतासिंह
तथा कुवरश्रीलूणकर्णवचनात् श्रीपार्श्वनाथ अष्टापद त्रिचालई ।.....

55

००० ॥ २ ॥ स्वास्ति श्रीनृपतिविक्रमादिता समयातातः संवत् १६७३ रामाश्व-
भूपतौ वर्षे शाके १५३८ वसुरामशैरेके प्रवत्तमन भटिक ९९३ माग्रशिरा दो
महामंगलकारक उत्तरायन.....अत्र दिन महाराजाधिराजमहाराडलश्रीहरिरा-
जस्यात्मजः राडलश्रीभूपतिभीमसहस्य धमपत्नी राणी श्रीदाडिमदे [वी ?]
पितृनाम्नी वाड् श्रीधूमवती शिवप्रासादं कारापित तथा सुप्रतिष्ठितं शुभं भवतु ॥

56

...य आविरासीद्धोरोस्मिन् कलौ श्रीवल्लभाभिवः ।

निजदास्यं स नो देयादव्यादापि दुराश्रयात् ॥ ४ ॥

नवीनमंदिरकारिफले भगवद्वाक्यं ॥ सदर्चा संप्रतिष्ठाप्य ... ॥ २ ॥

स्वस्ति श्रीसंवत् १८५२ चैत्रादि १७१७ शककाले प्रवर्तमाने उत्तरायणगते
सूर्ये.....एतस्यां वेलायां । श्रीपुरुषोत्तममंदिरं ॥ श्रीमहाराजाधिराजमहारावलश्री-
मलराजजीकैः । कारितं प्रतिष्ठापितं च ॥

57.

मूकं करोति....॥ ४ ॥ स्वस्ति श्रीयुधिष्ठिरस्य अजातशत्रोः सिंहासनाध्या-
सनात् वर्षवृंद ४८९८ गते विक्रमार्कराज्यात् संवत् १८९४ शालिवाहनशकात्
शाके १७१९ उत्तरायनगते...एतस्यां वेलायां श्रीविठलनाथजी श्रीबलभद्रजी
श्रीनरनारायणजी श्रीवेदव्यासजी श्रीगणेशजी श्रीसूर्यजी श्रीबन्धिनीकुमारजी
श्रीहनुमानजी एतत्स्वरूपषट्प्रासादेषु स्थापितं इमे ईश्वरा..... । महाराजा-
धिराजमहारावलश्रीमूलराजजीकैः प्रासादषट्कं कारितं प्रतिष्ठापितं च

58.—कर्पूरकुसुम.

श्रीमत्सूर्यवंशोद्भवसहिगिलकुलावतंसश्रीमत्प्रयागदासांगजश्रीप्रेमराजप्रिचिते
कर्पूरकुसुमनाग्नि.....

CORRECTIONS AND SUPPLEMENTARY NOTES.

P. 8, l. 12, the words "India Office" should be substituted for "Oxford."

Udayasimha (p. 22).

The Jāvâlipura with which this Udayasimha is connected has been identified with Jabalpur (Bo. Gazetteer, I. i. p. 203). But it seems to be too far from Dholka and I am inclined to identify it with Jhalor and this Udayasimha with the one who is connected with Śrîmâla or Bhinmal in Inscriptions VII-IX, XI and XIII, Bo. Gaz. I. i. pp. 474 ff. The references to Śrî-Jâvala and Śrî-Jâvâlipura in Nos. V and XIV in the same series would seem to favour the first identification. The name of the prince, his father's name (Samarasimha) the dynasty (Châhumâna in Inscript. XIII), the date (Sam. 1262, 1274, and 1305 in the Inscriptions) and the identification of Jâvâlipura with Jhalor, if correct, would favour the second identification.

P. 39, l. 7 from bottom, the words "In the Sarayvavâra country" should be substituted for "On this side of the Sarayû"; and the following words should be added at the end of the para. on p. 40:—"Udayasimha, the author of the Rûpanâyaṇîya (p. 8), and the author of the Jayamâdhavamânasollâsa would seem to belong to the same dynasty as is mentioned in this work (I. O. Cat. pp. 550-1 and Dr. Bhandarkar's Report for 1881-2, p. 2, para. 5)."

Govinda-Mânasollâsa (p. 50).

The (Smṛiti-) Ratnâkara by Harasimha's minister, Chaṇḍeśvara, is divided into seven parts. In these and in Kṛitya-chintâmaṇi by the same author there are mentioned several particulars about Harasimha and Chaṇḍeśvara (I. O. Cat. pp. 410-4 and 511-2 and Râj. Nos. 1842, 1921, 2036, 2069, 2384 and 2398). Harasimha is spoken of as Mithilâdhipa, Kârṇâtavamsodbhava, Kârṇâtabhûmipati and Kârṇâdhipa. Devâditya had been his minister and is referred to as having lived in Tirabhuktivishaya (Tirhut). Devâditya's son was Mahâsâmdhivigrahika Thakkura Vîreśvara and Vîreśvara's son was Mahâsâmdhivigrahika Thakkura Chaṇḍeśvara. Chaṇḍeśvara is called Mithilâdhipamantrîndra, Nepâlâkhillabhûmipâla-jayin and Nepâlâkhillabhûmipâlaparikhâ. The date Śaka 1236 (A.D. 1314) which occurs is not given by the author at any rate as the date of composition of the Ratnâkara or any part thereof, but as that of Chaṇḍeśvara's performing tulâdâna (weighing himself against gold and distributing that gold). From this account it will be seen that the author of Govindamânasollâsa was a cousin of Chaṇḍeśvara, being a son of Vîreśvara's younger brother Gaṇeśvara.

There is no agreement amongst chroniclers as regards the name of Harasimha's father. It is variously given by different authorities as Sakrasimha, Karmasimha, Bhûpâlasimha. Hall gives it from the

Ratnākara as Bhaves'a. But it does not occur in the extracts that I have seen published from MSS. of the different parts of the work. Should the Harasimha mentioned by Sanmiśra Miśarū be the same as this Harasimha, the father's name given by him also is Bhaves'a. But the names he gives of Harasimha's successors do not agree with those given by Sylvain Lévi (*Le Népal*, II. p. 226). His Harasimha seems, however, to be identical with, at any rate, the Harisimha, son of Bhavasimha or Bhaves'vara occurring in the Genealogical Table of the Thākūr Dynasty, compiled from the Pāñjas of Mithilā, at p. 196, *Ind. Ant.* XIV. According to that table one of his sons was Narasimha or Daipanârâyana and one of the latter's sons by his second wife was Chandrasimha. This Chandrasimha is also mentioned by Vidyâpati in his *Durgâbhaktitaranginī*. The Narasimha, at the requisition of whose queen, Dhîramati (or, according to the *Vivâda-chandra*, Dhîrâ), Vidyâpati wrote his *Dânavâkyâvali* must be this Chandrasimha's father. (See *I. O. Cat.* pp. 874-6 and *Râj.* No. 1830.)

